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A PRACTICAL

HEBREW GRAMMAR

BISSELL



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1911

PRACTICAL

INTRODUCTORY HEBREW GRAMMAR

ERRATA. — P. 6, col. 2 of Vocab., read \square for \blacksquare ; and *sin-ŕh*. — P. 7, l. 11, read *rê-šith*. — P. 15, add to Rem. under 5, *Cf.* 31, l. R. 4. — P. 16, § 7, Great *Zâqēph* = ϵ not α . — P. 27, in l. 5 of notes under Vocab., put mark of tone on penult of מִשְׁפָּחָה . — P. 50, 2. l. 2, take out dot from בְּ in the second word from the right. — P. 68, l. 11, first word on left, strike out lower dot in the *Šewâ*. — P. 71, l. 11, put mark of tone on second word from the left. — P. 78, l. 11, first col., the dot is on the wrong side of שָׁ . — P. 82, restore *Šewâ* in the third word, fifth col. — P. 84, in the fourth col. of words, change בְּ to בְּ . — P. 85, in place of "the Ho. and the Q. Perf." read "in Q., Ho. Perf., Hi. Impl." — P. 93, l. 18, change semicolon to period, and in place of what follows read: The contracted form given above occurs only as *K'thîbh*: Gen. xxvii. 29. — P. 119, in third col. of words, change בְּ to בְּ . — P. 125, third line from bottom, put a dot in the בְּ of the first word on the left; and in line 4, strike out *Šewâ* under שָׁ in fifth word from the left. — P. 126, under שָׁ in Vocab., insert שָׁ *m. strength*. — P. 134, under *Words to be Distinguished*, l. 2, read שָׁ (*m.*) for שָׁ (*estr.*); and in second col., near middle, transpose *subs., adj.*, and just below change שָׁ to שָׁ .

I would respectfully suggest to teachers that after the Grammar proper has been finished, and its vocabularies and forms thoroughly mastered, the student be given at once, and continuously, sight-reading in the Bible in connection with the regular lesson; and that what is found on pp. 123-134 be taken up in occasional lessons, or after a review of the Grammar.

Hartford, 1891.

E. C. B.

HARTFORD, CONN.

THE HARTFORD THEOLOGICAL SEMINARY

1891



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PRACTICAL

INTRODUCTORY HEBREW GRAMMAR

BY

EDWIN CONE BISSELL

PROFESSOR IN HARTFORD THEOLOGICAL SEMINARY



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PREFACE.

THIS Grammar differs from other primary Hebrew Grammars chiefly in two respects: its compactness of form — attained, it is believed, without loss of important matter — and the facilities it offers for acquiring, during the study of the grammatical principles, a choice Hebrew vocabulary. All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those, of connected roots, used less than twenty-five times are here found, and they are the only Hebrew words employed in the book. Seven hundred of them are made use of in Parts 1 and 2, and three hundred in the additional Exercises (pp. 123–130). It is, of course, to be expected that the student will make special effort to memorize these words as they occur; but the process, it is confidently hoped, will be greatly facilitated by the structure of the Grammar itself. 1. The words are arranged in the several Vocabularies under their respective root-forms. 2. They are very generally accompanied by notes and mnemonics for the purpose of calling special attention to them and fixing them in mind. 3. They are used in the illustrations of principles; in the various tables of inflected forms; and, all of them, in the Exercises for translation. 4. Attention is repeatedly called to them by a careful system of cross references. 5. An alphabetical list is given (pp. 118–120) to serve as a test of the student's acquaintance with the Vocabularies already gone over, as well as for general reference. 6. The Exercises for translating Hebrew into English are purposely placed apart from the Vocabularies in order to encourage independence of them. 7. And, finally, in Ap. ii. (A) about six hundred of the words are associated together in the form of synonyms; and (B) three hundred of similar form or sound are discriminated from one another. Among many advantages of this method, it has been found that, without any considerable increase of the time required to master the principles of the Grammar, the student, while so engaged, has also made a fair beginning in the much neglected departments of Hebrew etymology and synonymy; and, still better, acquired a vocabulary sufficient to enable him to read at sight in the historical books of the Bible. The use of mnemonics is simply incidental to the general plan; but, far-fetched and even ridiculous as some of the suggestions are acknowledged to be, they have proved, after an experience of some years, very effective for their purpose. The only other systematic attempt of the kind with which I am acquainted is that of Stier (*Hebräisches Vocabularium*, Leipz., 1871), who, however, used the system to a very limited extent.

In the arrangement of material, especially of §§ 14-37, I have aimed to be practical rather than strictly scientific. A smaller type has often been made use of for subordinate matter ; but very little has been inserted in the body of the work for mere reference.

In the Exercises and in the illustrations of rules, I have sought to confine myself to strictly Biblical expressions. Large use has been made throughout of the inductive principle in the form of presentation.

In treating of the Accents, on the basis of the well-known works of Professor Wickes (Oxford, 1887, 1881), the subject, it is hoped, has been somewhat clarified and simplified. This section, however, might well be omitted until the rest of the Grammar has been learned.

The slight changes made in the nomenclature and classification of the Verb are in harmony with the expressed opinions, if not with the actual practice of some of the best recent grammarians.

The references by numbers, in the Exercises and Word-list, to the Vocabularies, and in the Vocabularies to the appended notes, will be readily understood. The absence of an index will, perhaps, be less keenly felt, in view of the unusually full Table of Contents, which, it is thought, will serve important practical uses both of the student and the teacher.

A chapter, to conclude the work, on the formation of Hebrew words was begun, but subsequently abandoned on reading Strack's notice of the investigations of Professor Barth of Berlin, still in progress, in this department (see *Theol. Literaturblatt*, 1890, Nr. 18). They seem likely to make necessary an entire reconstruction of what has hitherto been thought and written on the subject.

It is doubtless too much to expect that other instructors in Hebrew will always agree with me in what has here been said or purposely left unsaid, especially touching points on which they fail to agree with one another. Those most familiar with recent Hebrew grammatical literature will readily discover that I have been much influenced by the grammars of Gesenius-Kautzsch (25th ed., Leipz., 1889), König (Leipz., 1881) and Strack (3d ed., Berlin, 1890), my large indebtedness to whom I gladly acknowledge.

I wish, also, to give expression to a warm sense of gratitude to numerous colleagues, who, having received advanced sheets of my grammar, have materially aided me with friendly criticisms and valuable suggestions.

EDWIN CONE BISSELL.

HARTFORD, March 2, 1891.

TABLE OF CONTENTS.

§ 1. *The Alphabet*:—of what it consists—final letters—*B'ghadhk'phath* letters—pronunciation of certain other letters—division of letters according to the organs of speech used in pronouncing them—exercise pp. 1, 2

§ 2. *The Vowels*:—the three primary—their modifications in tabular form—use of circumflex accent—"vowel letters" and what they severally represent—table of class, character, name, sound, and quantity of the vowels—remark on the character *é*—on means of distinguishing *Qāmeç* from *Qāmeç hāṭūph*—other ambiguous signs for vowels—where the vowels are written—exceptions—*Šewâ* and the *Hāṭēphs*—vocabulary with notes—exercises pp. 3-6

§ 3. *The Syllable*:—number in a word—beginning—device if beginning with two consonants—"vocal" *Šewâ*, what and where found—exception to rule for syllable—to that for *Šewâ*—end of a syllable—a final one—an audible consonant and *Ṣ* at the end of a syllable not final—final *Kaph* or two audible consonants ending a word—meaning of "audible"—a shut, doubly shut and sharpened syllable—an open syllable—vowel of an open syllable—of a shut syllable—half-open syllables—how distinguished—vowel of a shut final syllable with the tone—of a shut penultimate syllable—a toneless sharpened syllable—the tone—how marked—*Methegh* what and where found—with the conjunction *ḥ*—vocabulary and notes—exercise pp. 6-9

§ 4. *Other Characters used in the Hebrew text*:—*Dāghēš lene*—when used—the dot sometimes found in final *Ḥ* and *Ṣ*—D. l. after a disjunctive accent or at the beginning of a new sentence—D. forte—how distinguished from D. l.—when used with the *B'ghadhk'phath* letters—different kinds of D. forte—*Raphe*—original and present use—*Maqqēph*—*Q'rê* and *K'thîbh*—further use of the circle—a perpetual *Q'rê*—special dots (*Puncta extraordinaria*)—end of a verse how marked—vocabulary with notes—exercise pp. 10-12

§ 5. *The gutturals and quiescent letters*:—the guttural letters—of *Ṣ*—of *Ḥ*—in what all are peculiar—D. f. implied—with what letters—when not implied changes required—class of vowels favored—*i* and *u* how changed—vowels short and long with a final guttural—*Pathaḥ*furtive and the tone or with accretions—gutturals and *Šewâ*—character of the *Hāṭēph*—the vowel preceding a *Hāṭēph*—peculiarity of *Ṣ*—of its losing consonantal force—final *Ṣ* following a silent *Šewâ*—the letter *Ḥ*—when *Ḥ* and *Ṣ* are used as consonants—vocabulary with notes—exercise pp. 12-14

§ 6. *Changes in Vowels*:—causes working to produce them—how far possible—immutable vowels—a tone long vowel in a shut or loosely shut syllable—in a sharpened syllable—vowels of a shut syllable if it be opened—effects of Pause on a short vowel—as to an original or a dropped vowel—on the tone—effect on vowels if the tone be moved forward one syllable—difference in nouns

and verbs in this respect — removal of the tone still another syllable — vocabulary with notes — exercise pp. 14-16

§ 7. *The Accents*: — table of no., names, form and position of prose accents — derivation of names — accents where found — rule if not on tone syllable — on what their power depends — accents marking highest, high and low tones — meaning of disjunctive and conjunctive — accent closing a verse — general law governing accentual division — object primarily aimed at — main accents where placed — accents as marks of punctuation — accents used to mark the main dichotomy — the minor dichotomy in the Šillûq clause — in 'Athnâḥ clause — order of the conjunctives — of an occasional double system of accentuation — form of Pâšēq and its use — poetic accents where found and their use — law governing them in the major dichotomy — in the minor dichotomy pp. 16-21

§ 8. *The Personal Pronoun*: — table of forms — the form of אַתָּה — אַתָּ — הוּא — הִיא — נַחֲנוּ — אַנִּי — original form of 2d pers. sing. and pl. — Dāghēš in הִמָּה — הִנֵּה — oblique cases of pronoun how indicated — vocabulary with notes — exercise p. 22

§ 9. *The Article*: — table of forms — for what original form accounts — Art. before gutturals — in the second syllable from the tone and when not lengthened to Qāmeç — original force of art. — when found with פֶּרֶךְ, פֶּרֶךְ — before a letter having Šewâ — vocabulary with notes — exercise pp. 23, 24

§ 10. *Demonstrative and Relative Pronoun*: — table of dem. pronoun — that for the remote object — Dāghēš in the הֵ of אֵלֶּה — other use of וְ, וְ, וְ and וְ — אֵל — the form הַלְלוּהָ etc. — position of dem. pronoun — as an adjective — with another adjective — the adjective as predicate — when qualifying — if the subst. be definite — the Rel. pronoun — contracted form — uses — as a sign of relation — a conjunction — vocabulary with notes — exercise pp. 24, 25

§ 11. *The Interrogative Pronouns and Particles*: — forms — table showing pointing of מַה — use of מִי and מַה respectively — the Dāghēš following מַה — the interrog. pronoun as Genitive — מַה before adjectives and verbs — other uses of מִי and מַה — the interrog. particles — pointing of הֵ — when used — its relation to אִם — when an alternative is suggested — אִי without a pronom. suffix — with other adverbs — an interrog. pronoun or particle unnecessary to a question — the D. forte following הֵ — הֵ with לֹא — vocabulary with notes — exercise pp. 25-27

§ 12. *The Inseparable Prepositions*: — meaning of בְּ, לְ, כִּי — their pointing — two Šewâs coming together at the beginning of a syllable — independent form of these prepositions and when used — pointing before יְהוָה — vocabulary with notes — exercise pp. 27, 28

§ 13. *The Preposition מִן and Wāw Copulative*: — how מִן is written — in the case of gutturals following, or וְ — with הֵ and הָ — before letters having Šewâ — before וְ — before יְהוָה — how the conjunction וְ is pointed — before a guttural — the labials or a letter having Šewâ — before the tone syllable, especially with words associated in pairs — before וְ excepting יְהוָה — vocabulary with notes — exercise pp. 28, 29

§ 14. *The Strong Verb*: — roots of words — how verbs are classified — weak verbs — origin of names of weak verbs — examples — why verbs having gutturals are classified as strong verbs — table of Perfect of strong verb — how formed — origin of the several pronominal fragments — endings not taking the tone — the vowels a, ē, ō in final syllable before affixes beginning with a vowel and having the tone — vocabulary with notes — exercise pp. 29-31

§ 15. *The Infinitive and Imperative* : — table of each — what the two Infs. are — vowels of each — Inf. cstr. how used — Inf. abs. — the syllable formed by prefixing ל to Inf. cstr. — ground-form of Imp. — the endings — the Imp. how used — a command in the third person — with a negative — the first vowel in קָטַל — lengthened form of Imp. — vocabulary with notes — exercise . . pp. 31–33

§ 16. *The Imperfect and Participles* : — table of the Impf. — why there are prefixes as well as affixes — origin of them — the terms Perf. and Impf. — the former how used — the latter — table of Parts. — whence the Part. pass. — how the Parts. are used — time indicated — original forms and how changed — based on what other form — vocabulary with notes — exercise pp. 33–35

§ 17. *Intransitive verbs* : — principal vowel of a verb — distinction between trans. and intrans. verbs — what the latter indicate — inflection of verbs middle *e* — not always taking *a* in the second syllable of Inf. cstr., Imp. and Impf. — inflection of verbs middle *o* — forms following the Perf. — the Inf. with a fem. ending — middle *a* verb taking *a* in second syllable of Impf. — vocabulary with notes — exercise pp. 35, 36

§ 18. *Lengthened form of the Imperfect and Wāw Consecutive* : — analogy of Imp. followed — formation of Cohortative — tone — where Cohortative is found and its force — the vowel before *ah* — peculiar sequence of Perf. and Impf. in Hebrew — how indicated — original form of this wāw — how joined to the verbs it affects — how preceded — form of Wāw c. with Impf. and the tone — before נ of 1st Pers. — before י — tone in 1st Pers. sing. — sometimes joined to Cohortative — form of Wāw c. with the Perf. and the tone — uses of projection of tone — vocabulary with notes — exercise pp. 36–39

§ 19. *Voices of the Verb* : — ground-form of verb — name Qal — form found in lexicons — how translated — represented as the root of the word — Denominatives — derived stems — “conjugations” or Voices — how formed — whence their usual names — infelicity of nomenclature and how changed — all verbs not found in all voices — vocabulary with notes pp. 39, 40

§ 20. *The Niqtal* : — partial table of forms — the voice how formed — original of vowel of 1st syllable — where prefix נ appears — the Inf. cstr. and related parts — use of aspirate ה — characteristic signs of the Ni. — the tone sometimes retracted — vowel of Impf. 1. sing. — forms of Inf. Abs. on what based — inflection of Ni. and Qal — meaning of Ni. — vocabulary with notes — exercise pp. 40–41

§ 21. *The Qiṭṭel, Quttal and Hiṭḥaṭṭel* : — most characteristic mark of these voices — the one common to the first two — vowel of 1. syl. of Qi. — original vowel of 2. syl. where appearing and where become *e* — original vowel of Inf. abs. — prefix of Parts. here and in following voices — three verbs taking *e* in last syl. of Perf. — where D. forte is dropped from middle radical — further characterization of Qu. — formation of Hiṭḥq. — synecopation of ה — change required if 1st radical be a sibilant — if ה, ו, ז etc. — force of Qi. voice — of Qu. — of Hiṭḥq. — vocabulary with notes — exercise pp. 42, 43

§ 22. *The Hiqtal and Hoqtal* : — partial table of forms — characteristic mark of these voices — original vowels of Hi. Perf. and how changed — Inf. cstr. and related parts — final vowel of Inf. Abs. — the Ho. Part. — shortened forms of the Imp. and Impf. in the Hi. of strong verbs — same with inflectional or other additions — use of the Jussive — analogy of form with that of wāw c. — meaning of Hi. with and without a personal object — meaning of Ho. — vocabulary with notes — exercise pp. 44, 45

§ 23. *Guttural Verbs — An Initial Guttural*:—what guttural verbs are—former rules recalled—table of an inflected guttural verb—points of difference from an ordinary strong verb: as to Šewā; a performative letter whether closely or loosely joined to it; the initial guttural, if doubling be called for—the vowel *i* of the Q. Imp.—why some forms of קִוֶּן are given—why the Qi. and Qu. are omitted—vocabulary with notes—exercise pp. 45-47

§ 24. *Verbs with a Medial Guttural*:—table of forms—additional changes required—why בִּרְךָ is used in Qi. and derivative voices—the vowel heightened through omission of D. forte—the letter ך before syllables beginning with ב and having the tone—vocabulary with notes—exercise pp. 48, 49.

§ 25. *Verbs with a Final Guttural*:—table of forms—characteristics of gutturals most widely exhibited; P'athah furtive; *a* instead of *ō* and of *ē*; a helping vowel in Perf. s. 2. f. of all voices—no special peculiarities in the Qu., Hithq. and Ho. voices—vocabulary with notes—exercise pp. 49-51

§ 26. *Nouns. — Gender and Number*:—the two genders—objects regarded as neuter in other languages—form of masc. nouns in the sing.—endings of fem. nouns in sing.—how nouns of common gender are indicated—what the ending הַ־ often represents—the ending תְּ in nouns following a consonant—gender of Adjectives—numbers of nouns—ending of masc. pl.—of fem.—of du.—how the last is used—table of forms—how the several endings of the pl. are added to the noun—changes required in changeable vowels—nouns with a fem. ending in sing. having ים־ in the pl.—origin of ending תְּ —uses of pl.—vocabulary with notes—exercise pp. 51-53

§ 27. *Ancient case endings — The Construct State*:—original forms for Nom. and Gen. case—form for Accus. still found—how used and name—how distinguished from fem. ending—when appended to words ending in הַ־ —Heb. use of prepositions instead of case endings—its mode of representing the Gen. relation—effect on changeable vowels of word in the construct—table of forms—change in terminations of pl. and du.—in הַ־ of the fem.—in הַ־ —other occurrences of the construct—vocabulary with notes—exercise pp. 53-55

§ 28. *The Noun with Pronominal Suffixes*:—table of suffixes for a sing., pl. and du. noun—change of תְּ to כְּ in 2d pers. of pronoun—the other fragmentary endings—nouns ending in a consonant and those ending in a vowel—the “connecting” vowel—original form of estr. in pl. and du. forms—the sing. 1. c. and the pl. 2. f.—the “heavy” suffixes—poetic forms of certain endings—the effect of Pause—table of noun with suffixes—has here an immutable vowel—what the suffixes denote—estr. form of fem.—fem. of pl. nouns—other endings than those of table—Omission of Dāghēš in the כְּ of 2. pers.—vocabulary with notes—exercise pp. 55-57

§ 29. *First Class of Nouns*:—how nouns with mutable vowels are divided—relation to tone—table of forms—what the first class includes—to what the terminations are added—words beginning or ending with a guttural—feminines of the form גְּדוּלָה —words of the form עֵיִ or עֵיִ —vocabulary with notes—exercise pp. 57, 58

§ 30. *Second Class of Nouns*:—what it includes—law of inflection of words of the form of עֵיִלֵּם —the Ni. Qu. and Ho. Parts. so inflected—monosyllables with a mutable \bar{a} —table of forms of אֵיִב —same as Q. Part. act.—law of inflection—monosyllables in \bar{e} —words of form הֵיִן in estr. and their law of inflection—vocabulary with notes—exercise pp. 59, 60

§ 31. *Third Class of Nouns*: — what it includes — table of forms of קָרָר — when *a* is thinned to *i* — words of the form קָרָר in estr. — קָרָר included in this class — peculiar form of some words when additions are taken — table of forms of a fem. of this class ending in קָרָר — to what the endings are added and the law of vocal changes — form of the du. — vocabulary with notes — exercise . . pp. 60–62

§ 32. *Fourth Class of Nouns*: — were originally monosyllabic — their vowels — device for pronouncing — origin of name “Segholate” — change in Segholates of the *a* class — of the *i* and *u* classes — absolute form of words in first two classes — monosyllabic form sometimes retained — table of forms of קָרָר — law of inflection — the estr. sing. — characteristic vowel of the inflected forms of words of the *u* (or *o*) class — exceptional pl. forms — how estr. pl. is actually formed — vocabulary with notes — exercise pp. 62, 63

§ 33. *Fourth Class of Nouns (continued)*: — table of words with gutturals — helping vowel of Segholates having a guttural for its second or third letter — exception to second part of rule — case of S. of the *u* class — those of the *i* class whose first letter is a guttural — table of feminines formed from masc. S. by the addition of קָרָר and rule of inflection — table of proper fem. S. — what they are and how inflected — double form of some nouns — vocabulary with notes — exercise pp. 64–66

§ 34. *Nouns of Peculiar Formation*: — table of such nouns — explanation of their peculiarities: why קָרָר ; קָרָר ; ending of קָרָר ; קָרָר in קָרָר pl. of קָרָר and קָרָר — other nouns in preceding vocabularies — vocabulary with notes — exercise pp. 66, 67

§ 35. *The Cardinal Numbers*: — vowels of first syllable of word for *one* — the Dāghēš in קָרָר — numeral for *one* an adj. — for two — parts of speech and gender of those from 3 to 10 — table of various card. numbers: those from 11 to 19 how formed — the form קָרָר — the two perpetual Q^rrēs — num. for 20 — those from 30 to 90 — position of those from 2 to 10 as it respects the noun — use of fem. du. of a cardinal — the ordinals 1 to 10 — above 10 — “fourth” — idiomatic expressions pp. 67–69

§ 36. *The Strong Verb with Suffixes*: — those of the Inf. estr. and Part. excepting 1st Pers. — what the “verbal” suffix always denotes — the nominal — the verbal suffix with the Part. — vowels of the verb how affected by suffixes — the Inf. with the suffixes קָרָר , קָרָר , קָרָר — that of the form קָרָר — table of the Perf. with suffixes — two ways of expressing the Accus. after a verb — suffixes generally those of the noun — union vowel in the Perf. — exception — in the Impf. and Imp. — changes in the verb before receiving suffixes — changes produced by suffixes — the tone — verbs ending in a vowel — contracted forms — reflexive action how expressed — the Hi. with suffixes — the Qi. and Iiithq. — Intrans. verbs how different — vocabulary with notes — exercise pp. 69–71

§ 37. *Strong Verb with Suffixes (continued)*: — those of the Impf. and Imp. in tabular form — forms ending in a vowel — final \bar{o} of Impf. before קָרָר , קָרָר , קָרָר — of the Imp. — how union vowel is changed — קָרָר Demonstrative: its origin and how it affects forms — verbs having *a* in last syllable of Impf. and Imp. — the Hi. and Qi. Impf. — vocabulary with notes — exercise pp. 72, 73

§ 38. *Particles with Suffixes — Adverbs*: — table of forms — in some cases typical, in others, including all — suffixes generally those of noun, but may have

ן demonstrative — include the copula — excepting עָוֶן have a cstr. form — other adverbs having some of the nominal suffixes — vocabulary with notes — exercise pp. 73, 74

§ 39. *Particles with Suffixes — Prepositions*: — such Prepositions in tabular form — forms of מִן — difference between אֶת with and אֶת (אוֹת) with suffixes — עִם like former — like לִי, בִּי, אֵלַי — an idiomatic phrase — pleonastic use of לִּי — form of אֶל, עִד, עָל in pl. and why — in poetry — other Prepositions actually taking a pl. form — vocabulary with notes — exercise pp. 75, 76

§ 40. *Degrees of Comparison*: — no special forms in Hebrew — how the Compar. degree is expressed — other uses of מִן — various ways in which the idea of superlativeness is expressed — vocabulary with notes — exercise pp. 76, 77

§ 41. *Weak Verbs — Verbs אֶפֶס*: — distinction previously noted — verbs having אֶפֶס as their first radical — table of a אֶפֶס verb in the Impf. — their characteristic — list of these verbs conveniently arranged for remembering — two other verbs occasionally following this analogy — vocabulary and notes — exercise pp. 78, 79

§ 42. *Verbs אֶפֶס*: — the inflected forms of such verb tabulated — ׀ closing a preform. syllable and having a Šewâ — when assimilation does *not* take place — other verbs of this class having a in Q. Impf. and still others, a or ō — vowel of the sharpened syllable of the Ho. — ׀ in the Q. of some verbs at the beginning of a syllable with Šewâ — further change in the Inf. cstr. — the verb לָקַח — נָתַן in the Q. Perf., Inf. cstr. assimilating its final ׀ before ת or another ׀ — the final vowel of Imp. and Impf. — Inf. cstr. inflected as Segholate noun of the *i* class — vocabulary with notes — exercise pp. 79–81

§ 43. *Verbs אֶפֶס*: — table of forms — the three classes of אֶפֶס verbs — characteristic of first class — what takes place when the first radical is dropped in Impf. and related forms — when it is retained — the eight verbs regularly dropping first radical — the three retaining אֶ in the Impf. — in verbs originally אֶפֶס how אֶ is treated when not initial: as a consonant, as a vowel — the Qi. and Qu. voices — frequent form of Imp. in these verbs — the verb יָלַח — יָבַל — the second class of these verbs (originally אֶפֶס) — the analogy they follow — their inflection — how distinguished from verbs אֶפֶס — third class of verbs (orig., אֶפֶס) characterized (Q. and Hi.) — Ni. and Ho. voices — number of verbs in the class — vocabulary with notes — exercise pp. 81–84

§ 44. *Verbs אֶפֶס*: — table of forms — main irregularity — original and present form of the Q. Perf. — Inf. cstr. and Imp. — Impf. — Part. act. and pass. — Perf. and Part. of intrans. verbs — Ni. Perf. and Part. — Hi. Perf. and Part. — fem. pl. forms of Imp. — change before the affixes beginning with ת and ׀ — change of tone effects a change of vowels in some parts of Ni. — alternative form in Hi. Impf. and Imp. of נָתַן — tone in these verbs — intrans. verbs middle ō — verbs having ō in the Inf. and related forms — peculiarity of the Jussive and wāw c. forms in Q. and Hi. of these verbs — vocabulary with notes — exercise . . pp. 84–86

§ 45. *Verbs אֶפֶס and the Intensive Voices*: — table of forms — characteristic change — effect on some forms — how inflected in the Q. — in the other voices — words of this class most used — Q. and Hi. Impf. — probability as to the original middle radical — אֶ as second radical in the Q. Perf. — the intensive voices of these verbs — how the intensive effect is secured — vocabulary with notes — exercise pp. 86, 87

§ 46. *Verbs* ע"י: — table of forms — chief irregularity — effect on the vowels — why *e* as stem vowel in Hi. Perf. — vowels of preformatives in open syllables and the original *a* — use of a helping vowel (Perf. *ō*, Impf. *é*) — difference from verbs ע"י — basis of rule for Ho. — device for showing this class of verbs when there is no affirmative — Jussive and wāw c. forms — the intensive stems — their names — nouns from verbs ע"י (ע"י) and ע"י (ע"י) — vocabulary with notes — exercise pp. 88-90

§ 47. *Verbs* ל"ה: — table of forms — what these verbs really are — where the third radical appears — uniform principles of inflection: respecting ending of Perf. 3. s. m. and fem.; the original י — disappearance of ה — ending of Inf. estrs. — of ground-form of Imp., of Impfs. and Parts. — י before the ending הָ — the Hithq. voice — the Cohortative — vocabulary with notes — exercise . . pp. 90-92

§ 48. *Verbs* ל"ה (continued): — table of apocopated forms — a peculiarity of ל"ה verbs respecting apocopation — forms apocopated and effect: Qi. Imp. — Hi. Imp. — Q. Impf. — Ni. and Qi. Impf. — Hi. Impf. — forms of Q. and Hi. if the first radical be a guttural — the verb ראה — apoc. forms of היה and היה — other forms of the same — peculiarities of the verb שחה — effect when apocopated — vocabulary with notes — exercise pp. 92-94

§ 49. *Verbs* ל"ס: — table of forms — origin of peculiarity in the inflection — forms ending in ס — Q. Imp. and Impf. — all other forms where ס ends a syllable: before affirmatives beginning with a consonant; beginning with a vowel — intransitive verbs — the Hithq. voice — further likeness to verbs ל"ה — vocabulary with notes — exercise pp. 94-96

Paradigms, Exercises in Translation, and List of Words: — Table (in full) of the Strong verb קטל, pp. 98, 99. — of the Weak verb קום, pp. 100, 101. — of the Weak verb סבב, p. 102. — exercises in translation (Hebrew into English), pp. 103-117. — list of words found in vocabularies, alphabetically arranged, pp. 118-120. — abstract of notes to vocabularies, pp. 121, 122.

APPENDIX I. Additional exercises in translation, with vocabulary, pp. 123-130.

APPENDIX II. (A) List of Synonyms. — (B) Words (of similar sound or form) to be distinguished, pp. 131-134.



PART I. — CHARACTERS AND SOUNDS.



§ 1. THE ALPHABET.^a

FORM.	NAME.	EQUIVALENT.	NUMERICAL VALUE.
א	'Āleph	'	1
ב	Bêth	bh, b	2
ג	Gîmel	gh, g	3
ד	Dâleth	dh, d	4
ה	Hê	h	5
ו	Wāw	w	6
ז	Zāyin	z	7
ח	Ĥêth	ḥ	8
ט	Ṭêth	ṭ	9
י	Yôdh	y	10
כ and ך	Kaph	kh, k	20
ל	Lâmedh	l	30
מ and ם	Mêm	m	40
נ and ן	Nûn	n	50
ס	Šâmekh	š	60
ע	'Āyin	'	70
פ and ף	Pê	ph, p	80
צ and ץ	Çâdhê	ç	90
ק	Qôph	q	100
ר	Rêš	r	200
ש or שׁ	Sîn or Šîn	s, š (sh)	300
ת	Tāw	th, t	400

^a REM. — The perpendicular stroke is used everywhere to mark the tone when it is on the penult. Rules for the vowel sounds are given in § 2.

§ 2. THE VOWELS.

1. From the three primary vowel sounds, *a*, *i*, *u* (pronounced *ah*, *ee*, *oo*), the remaining vowels arose. Their various modifications, taking place in Hebrew, are shown in the following table. A vowel having no mark above it represents its short sound.

From <i>a</i> came	From <i>i</i> came	From <i>u</i> came
â (= a + a)	î (= i + i or i + y)	û (= u + u or u + w)
ā (lengthened by tone)	ê (= a + i or a + y)	ô (= a + u or a + w)
é (see next table)	ē (heightened by tone)	ō (heightened by tone)
e (see next table)	e (by deflection or the shortening of ē)	o (by deflection)
i (by thinning)	ě (shorter form)	ö (shorter form)
ĩ (shorter form)	ē (shortest form)	ē (shortest form)
e (shortest form)		

2. Of these vowels those marked with the circumflex accent (*â*, *î*, *ê*, *û*, *ô*), being long either by nature or contraction, are no longer changeable. The rest are subject to the changes noted.

3. ¹ קָמַם *qam*. ² מַח, מֵח, מוֹחַ. ³ לֹ, לוֹ, מִי, מֵ.

Originally the Hebrew had no characters to represent the vowel sounds. There were four weak consonants, however, which served the purpose to a limited extent (י, ך, ך, ם), and are generally known as "vowel letters." ם stood for any vowel, but generally represented the *a* sound in the midst of a word.¹ ך at the end of a word stood for any vowel sound except *i* and *u*²; while ך represented *u* or *o*, and י *i* or *e* either in the midst or at the end of a word.³ These characters being found ambiguous and insufficient by later Jewish scholars, a system of vocalization was invented (A.D. 600–800) for the purpose of fixing and preserving the traditional pronunciation. On introducing this change the use of the so-called vowel letters was not discarded, nor the consonantal text disturbed. The new system was simply combined, as far as possible, with the old. A vowel represented both by a vowel letter and one of the new characters was said to be fully, by the latter only, defectively written. The characters adopted, with their names, sounds, and quantity, were as follows (see § 1. r.):—

CLASS.	CHARACTER.	NAME.	SOUND.	QUANTITY.
A	◌ַ	Qāmeç	<i>a</i> in father	ā or â
	◌ָ	“	“ “	â
	◌ֶ	Pāthah	<i>a</i> in fat	a
	◌ֵ	Hātēph-pāthah	“ “ (but shorter)	â
	◌ִ	Šewā	<i>e</i> in below	e
I	◌ִ	Hīreq	<i>i</i> in pin	<i>i</i> and (sometimes) î
	◌ֵ	“	<i>i</i> in ravine	î
	◌ֶ	Çerê	<i>e</i> in prey	ē and (sometimes) ê
	◌ֵ	“	“ “	ê
	◌ֶ	Sēghôl	<i>e</i> in met	e
	◌ֵ	“	<i>e</i> in there	é
	◌ִ	Hātēph-sēghôl	<i>e</i> in met (but shorter)	ě
	◌ִ	Šewā	<i>e</i> in below	e
U	◌ִ	Šūreq	<i>u</i> in true	û and (rarely) u
	◌ֶ	Qibbûç	<i>u</i> in put	u and (often) û
	◌ִ	Hôlem	<i>o</i> in note	ō and (often) ô
	◌ֶ	“	“ “	ô and (rarely) ȳ
	◌ֶ	Qāmeç-hātûph	<i>o</i> in on	o
	◌ֵ	Hātēph-qāmeç	“ “ (but shorter)	ō
	◌ִ	Šewā	<i>e</i> in below	e

REM. 1. — The character é will be used for ◌ֵ only. By consulting the former table it will be observed that it is represented as coming from *a* (others say, *ay*). It is found in such combinations as גְּלִינָה *ge-lé-nāh*, רֵבְרִיָּה *dē-bhā-ré-khā*. The Sēghôl in the word יִגְלֶה (= יִגְלֵה) *yigh-leh*, is really equivalent to it; but it will be found sufficient for practical purposes to represent all other forms of Sēghôl by *e*, including two other forms from *a*, — as that in the first syllable of מֶלֶךְ (from מֵלֶךְ) *me-lek*, and of יֶדֶחַם *yedh-khem*, compounded of דֶּחַם and כֶּחַם, — as well as the form from *i* or *ē*.

REM. 2. — The character ◌ַ, it will be seen, stands both for Qāmeç and Qāmeç-hātûph. Many times they are distinguishable only after one has become familiar with the derivation of words. In general, it may be said that the sign ◌ַ = *o* only when the vowel concerned was originally *o*. The following rules cover most of the cases of its occurrence. The sign ◌ַ = *o* (1) in a toneless closed syllable (חֹכֶם *hokh-māh*); (2) before a guttural with ◌ַ, or before another *o* (חֹמֶד *ho-ō-madh*, חֹמֶד *ho-om-dhū*) excepting the article; (3) in the two

abnormal plural forms קְרָשִׁים (*qo-dhā-sīm*), שְׂרָשִׁים (*šo-rā-sīm*). In No. 3 $\overline{\text{v}}$ (o) is used for $\overline{\text{v}}$ (ō), for which, in turn, $\overline{\text{v}}$ (e) might have been expected. There is some degree of ambiguity, it will be noticed, attaching to several other characters ($\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$); but it will practically disappear when the laws of the syllable come to be understood.

4. ¹ כִּי *kî*. ² אֵו, הֶזֶק, זָאֵן *hōq*, *zōn*. ³ וְ = wō, not ō. ⁴ יְהוָה *Y^e-hō-wāh*. ⁵ יְהוָה. ⁶ שֶׁנֶּאֱמַר *sō-nē*. ⁷ שֶׁדָּד *šō-dhēdh*, תַּפְּשׁוּ *tā-phōs*.

The vowel signs, except in a few cases, are written directly under the consonants to which they belong and after which they are pronounced.¹ Šûreq is always found in the bosom of ך (ך). The same is true of Qāmeç or Šewâ with a final Kaph (ך, ך). Hôlem when accompanied by ך, as a vowel letter, should be found over its right side; when without ך, it is placed over the left of the letter with which it is pronounced, or over the right of the following letter.² When ך is a consonant and Hôlem is used with it, it should be placed over its left side.³ The character ך will be ō-w if the preceding consonant have no other vowel and ך—being used as a consonant—have a vowel under it.⁴ In some texts, when ך is a consonant and Hôlem is used just before it, it is placed over the left of the preceding letter to which it really belongs.⁵ With the letters ן, ן, a defectively written Hôlem may coincide with the dot ("diacritical point") of these letters respectively. It is then dropped, the one point answering both purposes.⁶ When the vowel in this form is used in connection with these letters and does not coincide with the diacritical point, it is placed over the right or left limb, as may be required.⁷ Still another exception will be found to the rule that vowels are placed under the consonants after which they are pronounced in Páthah furtive (§ 5).

5. ¹ אֲדָנִי *'Ā-dhō-nāy*, אֲלֹהִים *'Ē-lō-hīm*, הֲלִי *hō-lî*. The sign $\overline{\text{v}}$ (simple Šewâ), it will be observed, is common to the three principal vowel sounds. Each class of vowels has also a Hātēph, otherwise known as "composite Šewâ," being compounded of a simple Šewâ and one of the vowels $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$. The Hātēphs are chiefly used, instead of simple Šewâ, with guttural letters,^a

^a The Hātēphs (ׁ, ׃ only) are found with other letters than gutturals: (1) when the same consonant is written twice in the midst of a word, and the first would naturally receive a vocal Šewâ; (2) sometimes with ך and ך after long vowels and just before the tone; (3) with the sibilants directly after the conjunction ך; (4) occasionally after *i*, *a*, *o* (Baer, Gen. xxxii. 18) under a sibilant, liquid or ק. Hātēph-qāmeç, when used with other letters than gutturals, is chiefly found with the sibilants or the emphatic consonants ך, ק.

to distinguish it from silent Šewâ, which is found at the end of a syllable only and is not sounded. Vocal Šewâ is always found and only found under the first of two consonants—other than a guttural—that begin a syllable.

REM. 1. — The conjunction ׀ when pointed with a dot in its bosom (י) is the sole exception to the rule that every syllable begins with a consonant.

REM. 2. — An exception to the rule for vocal Šewâ is the numeral שתי two (for אשתי), Gen. iv. 19, where the Šewâ is silent.

2. ¹ בּי, אִם. ² מַלְךְ, *malk*. ³ שִׁמְחָה, *sim-hāh*. *שָׂמְעָנוּ* *šā-mā-nū*.
⁴ שָׂמַךְ, *sā-makh*, דָּלַת, *dalt* (original form of דָּלַת, *de-leth*).
⁵ רֵשִׁית, *rē-šith* (contracted from רֵשִׁית, *rē-šith*). A syllable may end either with a vowel or a consonant.¹ Only a final syllable can end with two consonants, and the last one, if sounded, must be a strong letter (one of the *B^e-ghadh-k^e-phath* or ק, ט).² An audible vowelless consonant, and generally ע, ending a syllable—other than the final—is provided with a silent Šewâ.³ The same is true of final Kaph and of each of two audible consonants ending a word.⁴ “Audible” consonants are so named to distinguish them from the vowel letters (י, ו, ה, א) which, as already noted, generally become silent after homogeneous vowel sounds.⁵

3. ¹ יָד, *yād*, שִׁמְחָה, *sim-hāh*, שִׁנְיָם, *šin-na-yim*. ² פָּה, נָא.
 אֶלֶף, *'e-leph*, אִו. ³ מַיִם, *ma-yim*, סָמַךְ, *sā-makh*. ⁴ אִמְרָה, *'im-rāh*,
 חָכָם, *hā-khām*. A syllable ending in a consonant is said to be shut; doubly shut if that consonant be immediately followed by another consonant in the same word; sharpened, if these two consonants are the same letter repeated (seldom), or the same letter doubled by a dot in it, known as *Dāghēš forte* (§ 4).¹ A syllable ending in a vowel—as also ה, and א except in certain verbs whose first root letter it is—is said to be open.² The vowel of an open syllable must be long unless it have the tone, and a toneless syllable with a long vowel is open.³^b The vowel of a shut syllable must

^a There are a few instances where a silent Šewâ stands under a *single* final consonant; but they are mostly those where one of the original consonants has been dropped: אָתָּה for אָתָּה. In Baer's text the final ת of the 2d *sing. fem. perf.* of verbs whose last root letter is א or ה has it.

^b The only open syllables having short vowels, even with the tone, are those which were originally doubly closed and have been opened by means of a short helping vowel (דָּלַת, *de-leth*, from an original דָּלַת, *dalt*) and the verbal suffix נִי, *á-ni*.

be short unless it have the tone, and a toneless syllable with a short vowel is shut.⁴

4. ¹ יָדְכֶם *yedh-khem* (your hand), נַעֲרָה *na-ä-rāh*. Besides open and shut syllables, there is what is known as the half-open, or intermediate, syllable.^a It has a short, toneless vowel, and its final consonant a Šewá, simple or composite. This Šewá is neither silent nor vocal, though approaching the latter, and is called medial. It need not be confounded with vocal Šewá, since the syllable which it (partly) closes has a short, toneless vowel. And when followed by the *Beghadhkephath* letters, it need not be confounded with a silent Šewá, since the dot (Dāghēš lene, § 4. 1) which is found in these letters when following a silent Šewá is omitted after a medial one.¹

REM. — A shut final syllable, with the tone, may have any vowel (*i* is found only in מִן, אִם, עִם, and certain apocopated verbal forms); a shut penultimate syllable, with the tone, has only *a*, *e*, and *ā*, *ē*, *ō*. In a toneless sharpened syllable only the vowels *a*, *i*, *u* can stand.

5. ¹ בֵּית. The principal tone in Hebrew words must be on one of the last two syllables, and is generally found on the last syllable.^b In this book, as heretofore, whenever the tone syllable is not final it will be indicated by a perpendicular line over the penult.¹

6. ¹ שִׂמְחָה she rejoiced. ² עֵינַיִם your eyes. ³ הַכְּמָה she was wise, הַכְּמָה wisdom. ⁴ הַחֲלִי the sickness. Méthegh (meaning *bridle*) is a small perpendicular line placed beneath a word, usually on the left of a vowel, to indicate a kind of lighter, secondary tone.¹ It is found (1) with the second syllable before the tone, if open; or on the third or fourth open syllable, if the second be shut²; (2) with a long vowel just before a pretonic vocal Šewá (useful for distinguishing Qāmeç from Qāmeç-hāṭṭūph *in this*

^a Half-open syllables arise from the dropping of vowels through inflectional and other changes; the preference of gutturals for the Hāṭṭēphs; the omission of Dāghēš forte, as with the article and † copulative; and the composition of words with particles or fragments of words affixed or prefixed, though not לְ with the infinitive.

^b Words taking the tone on the penult are for the most part: (1) those whose last syllable has simply a helping vowel; (2) those having the local ending הַ, meaning *towards* or *into* a place; (3) those having certain light verbal and nominal suffixes; (4) those whose tone has been changed through the influence of † consecutive (§ 18) or the Pause (§ 6); (5) those in which the tone syllable, if final, would be immediately followed by another tone syllable.

position)³; with any vowel before composite Š^ewā⁴; and (3) in numerous other cases when it is desired to indicate the distinct pronunciation of a vowel sound. The conjunction ׀ *and* is not subject to the first and second of these rules.

אֶלֶף¹ *m.* ox; *pl.* thousand.

בַּיִת² (*cstr.* בֵּית) *m.* house; *pl.* בָּתִּים *bâtîm*.^a

נֶמֶל³ recompense, perfect. נֶמֶל *c.* camel.

דֶּלֶת *f.* door (which swings).

חָכָם⁴ be wise. חָכֵם *adj.* wise.

חִכְמָה⁴ *f.* wisdom.

חֲלֹם⁵ *m.* dream.

יָרֵךְ⁶ *m.* river, (mostly) the Nile.

יָדָה stretch, throw out, praise. יָדָה *f.* hand (shut). תִּוְדָה* *f.* praise.

כַּף *f.* hand (open), palm, sole (of foot); *du.* כַּפָּיִם.

מַיִם (*cstr.* מֵי) *m.* water.

נָא *part.* come! now! pray!

סָמָךְ⁷ support, *intrans.* lean.

עֵינַיִן (*cstr.* עֵינַיִן) *f.* eye, fountain; *du.*

עֵינֹת; *pl.* עֵינֹת.

פֶּה (*cstr.* פִּי) *m.* mouth; *pl.* פִּיּוֹת, פִּיּוֹת.

רֹאשׁ *m.* head; *pl.* רִאשִׁים (for רִאשִׁים). רִאשׁוֹן *adj.* foremost, former. רִאשִׁית *f.* beginning, first, former.

שִׂמְחָה⁷ rejoice. שִׂמְחָה *f.* joy.

שֵׁן *c.* tooth; *du.* שֵׁנִים.

¹ The letter א has the form of a bullock's head, especially in Phœnician. Mn. "cattle on a thousand hills": Ps. l. 10. ² Good mnemonics for this and most of the other words of this list will be the respective letters of the alphabet ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש. The form of the letter as well as its sound is to be especially noted in each case. ³ The camel was so called because so complete and perfect an animal. ⁴ The wisdom literature of the Bible is often called the *hokhmāh* literature. ⁵ Suggests, though somewhat remotely, *hal-lucination*. ⁶ Suggests *y^e oar*. ⁷ Put here because it sounds like סָמָךְ; joy supports.

Exercise.— 'im, 'ēth, lô, hûç yhōwāh, 'Ēlôhîm, hālāh, kathābh̄tā, yarōnnû, yēšt, m^eôdh, wayyar', maçâ'thā, dibbēr, huqqîm, simhāh, šébhā', 'alékhā, ná'ar, na'ārāh, šamáyim, dābhrāh, kullô, taphas, malkhêhem, ûlyamîm, šādhadh, ha'adhām, 'ênêkhem, 'abhrāhām, sānē', kan-phêhem.

REM.—The quantity of a vowel is not always given where, from foregoing principles, it should be known. The exercise will be useful also for placing the Š^ewās and Methegh, and distinguishing the half-open or medial syllable. The same letter repeated indicates a sharpened syllable.

^a The Dāghēš forte in the second letter of בָּתִּים is characteristic (§ 4. 2) and exceptional. Others would write the word *bâtîm*, making the Dāghēš a Dāghēš lene, which, however, would be equally abnormal (§ 4. 1).

§ 4. OTHER CHARACTERS USED WITH THE HEBREW TEXT.

1. ¹בְּנִדְבַת. ²חָכְמָה wisdom, חָכְמָהּ her wisdom. *Dāghēš lene* is the name given to a point already referred to (§ 1), which is put in the *Bēghadhkēphath* letters to harden them.^a It is used whenever these letters do not immediately follow a vowel, a vocal or composite Š^ewā, or a half-open syllable; in short, the least vowel sound.¹ The dot sometimes found in final ה (§ 1. 4), a few times also with נ (Gen. xliii. 26; Lev. xxiii. 17; Job xxxiii. 21; Ezra viii. 18), giving them consonantal power, is properly a *Dāghēš lene*, although it is commonly called *Mappiq*.²

REM. — In the case of a disjunctive accent on the preceding word (§ 7), or any other sufficient pause just before them, like the end of a chapter, section, or verse, these letters cannot be said to follow immediately a vowel sound.

2. ¹Except בְּהִים (§ 3. foot-note). ²כִּכְּרִי *kikkār*, not *kikkhūr*. *Dāghēš forte* is a dot of the same kind placed in letters — the *Bēghadhkēphath* included — which are to be doubled in pronunciation.^b It is easily distinguished from *Dāghēš lene* in that it mostly immediately follows a full, though a short, vowel.¹ When it is used with the *Bēghadhkēphath* letters, it hardens as well as doubles them.²

REM. — *Dāghēš forte* is called *compensative* when it doubles the same consonant or assimilates two that are unlike; *characteristic* when it characterizes a grammatical form, whether the doubling be original or inflectional; *conjunctive* when it is placed in the first letter of a word for the purpose of joining it to the last vowel of a preceding word; *emphatic* when it is used to give strength to the tone syllable (mostly the penult); *firmative* when it is used with liquids to prevent a too slight pronunciation of the preceding vowel; *separative* when it is used in a letter having a vocal Š^ewā in order to render the latter more audible. Cases will be noted under each head as they may occur.

3. ¹לְמִיִּם *to waters*, not לְמִיִּם, with a *Dāghēš forte firmative* (see preceding note). *Raphe* (רַפֵּה) soft) is a horizontal line placed over a letter. It was originally intended for every letter destitute

^a In Baer's text the rule is usually followed that a *Dāghēš lene* should be put in every consonant after a guttural with a silent Š^ewā, as also in one which, beginning a word, is the same as that with which the word next preceding ends. The principle, however, has not been generally accepted.

^b *Dāghēš forte* is omitted from a final vowelless consonant (except אֵת, אֵתָהּ); often from certain consonants — mostly כ, ג, מ, ל, ו, י, and the sibilants — in the middle of a word with only a vocal Š^ewā under them; from the gutturals (generally including ר), in some of which the *Dāghēš* is then implied (possible in נ, ז; frequent in ח, ה), or compensation takes place by heightening the preceding vowel (§ 5).

of the kind of hardness indicated by a Dāghēš (or Mappîq). At present, however, it is principally used to show that the dot has been *intentionally* omitted.¹

4. ¹ מִן, בָּלַ, אֶת-, בִּי-אֵם. *Maqqēph* is a horizontal line placed between words, closely related in sense, in order to make them one word as it respects pronunciation and tone.¹

5. ¹ בְּרֵאשִׁית in (the) beginning. *Qerê* and *Kethîbh*. In the usual Hebrew text attention is called to different readings by means of a small circle placed over a word.¹ The suggested reading is found at the bottom of the page. The *vowels* of the word placed there, however, are used with the *original word* still found in the text. This original word is called the *Kethîbh*, i.e., what is written. The word at the bottom of the page, the *Qerê*, i.e., what is (suggested to be) read. The circle is also used to call attention to any critical remarks made in the margin. In the case of a few words of very frequent occurrence, the word in the margin—whose vowels have been used with a word in the text—has been omitted. This is called a perpetual *Qerê*.²

6. ¹ בִּינְיָהּ between thee. The second י is superfluous. Special dots (*Puncta extraordinaria*) are found above certain words in fifteen passages (ten in the Pent., as in Gen. xvi. 5).¹ In some cases they indicate that the letter or letters of a word over which they stand are to be omitted; in others, their meaning is no longer clear.

7. The end of a verse is marked in the Hebrew Bible by two dots (∴) called *Šôph Pāšûq* (i.e., end of the verse).

בְּכָר¹ *f.* circuit, plain, talent, loaf.
 כִּסֵּה² cover. כִּסֵּה (or כְּסֵא) *m.* stool,
 throne.
 כָּתַב³ write.
 קָרָא⁴ call, read, proclaim.

קָרָה⁵ (and קָרָא) meet. קָרְיָהּ* *f.* city.
 רָפָא⁶ soften, mitigate, heal.
 רָפָה*⁷ sink down, (causative) let
 sink, let go.
 שָׂק *m.* sackcloth.

¹ R. כָּרַר (כָּרַר) to go around. The meanings of the noun are all closely related to this idea. It suggests *car*. ² Suggests *case, in-case*. The throne

¹ The examples of perpetual *Qerê* are (1) הוּא (in Pent. only), for which הוּא is read (as in Gen. ii. 12); (2) יהוה, for which אֲדָנִי is read, unless the two words are found together, when the vowels of אֱלֹהִים are given to the former as far as applicable (as in Gen. ii. 4); (3) נָעַר (in Pent. only as feminine), for which נָעָרָה is read (as in Gen. xxiv. 14); (4) יְרוּשָׁלַם, for which יְרוּשָׁלַיִם is read (as in Josh. x. 1); (5) יִשְׁשֹׁכֵר, for which יִשְׁשָׁכָר is read (as in Gen. xxx. 18); and apparently (6) the numerals שְׁתַּיִם, שְׁנַיִם, for which שְׁנֵי and שְׁתֵּי are respectively read (as in Ex. xxviii. 21).

was so called probably from its canopy. ³ Mn. *K^ethibh*. ⁴ Mn. *Q^erê*. ⁵ To be associated with the preceding, whose form it often takes. ⁶ Mn. *Raphe*. ⁷ Mn. "*Rephaim*" (*r^ephā'im*, *ir. pl.* of רָפָה), the stretched out, lifeless (in Sheol).

Exercise.—báyit, kap, peh, gamāl, kōl, kol, 'ādōn, hakām, 'ēt, 'ak, mišpāt, btōk, helqkā, yēšt, mamléket, ykattēb, tdabbēr, mdubbār, šabbāt, wayyinnāgpû, lipnê, hiṭṭāh, lamáyim.

REM.—The pupil is expected to determine for himself, in this exercise, the quantity of some of the vowels, where Šwā is required, and whether a *B^eghadhk^e-path* letter should be hard or aspirated.

§ 5. THE GUTTURALS AND QUIESCENT LETTERS.

1. ¹ הַחֹשֶׁךְ (for הַחֹשֶׁךְ) the darkness. ² הַחֹשֶׁךְ not הַחֹשֶׁךְ, בְּרֵךְ not בְּרֵךְ, בְּרֵךְ not בְּרֵךְ. Of the guttural letters (ע, ה, ה, ס), ע represents a sound similar to that of ס, but firmer; and so ה with respect to ה. The last two letters are stronger gutturals than the former two. All are peculiar, first, in that they cannot be doubled by receiving a Dāghēš forte. It may be implied, however, i.e., simply left out without producing any change in the word. This occurs often with ה, ה, less often with ע, and sometimes with ס.¹ When Dāghēš forte would naturally be called for in these letters and it is *not implied*, there is compensation made for the omission. The short vowel preceding the guttural is heightened (a to ā, i to ē, u to ō). In other words, such vowels come to stand in an open, instead of a sharpened, syllable, and are accordingly changed to the corresponding tone long vowel.²

2. ¹Not נְעַמַּד, הַעֲמַד but נְעַמַּד, הַעֲמַד (*ho'ōmadh*). ²Not שְׁמַח but שְׁמַח, not אֲלוֹהֵי but אֲלוֹהֵי. A second peculiarity of the gutturals (ע, ה, ה) is that they prefer the *a* class of vowels about them and require = or ֿ when final. Hence (a), before these gutturals not final, *i* and *u* are generally changed to *e* and *o*, and, less frequently, after them.¹ (b) Any short vowel but = with these gutturals when final is changed to ֿ. And (c) after any long vowel with a final guttural except ֿ the vowel = steals in (*Pathah* furtive), to be sounded before the guttural. Such *Pathah* cannot take the tone, and, of course, disappears when additions are made to the word.²

3. ¹הָלוֹם; נֶעְמַד not נֶעְמַד. ²Not בְּהָלוֹם but בְּהָלוֹם in a dream. A third peculiarity of gutturals is that they require in place of a simple Šewā (vocal) a composite one, chiefly Pathah. They may take a simple Šewā silent; but here too, in many cases, a Hāṭēph is preferred. If a Hāṭēph be taken in place of a silent Šewā, it will be homogeneous with the preceding short vowel (ֿ corresponding to ֿ, ֿ to ֿ, ֿ to ֿ, i.e., o), and the syllable in which it stands will be half open.¹ On the same principle, if a letter preceding a Hāṭēph is to be supplied with a vowel, it will take a short one corresponding with the Hāṭēph.² From this fact is derived the rule found in some grammars that a guttural letter points itself and the letter next preceding, and *vice versa*. For the pointing of a consonant before a guttural with o, see § 2. 3. r. 2.

4. ¹אִם. ²נָא. ³לֶאֱכֹל to eat. ⁴יָצָאתִי or יָצֵאתִי I have gone forth. The letter א has consonantal power (and is treated as a guttural) only at the beginning of a syllable.¹ At the end of a syllable² (except in certain verbs whose first letter is a guttural and when protected by a Hāṭēph in a half-open syllable³) it coalesces with the vowel next preceding, making it long and the syllable an open one. Occasionally the א in such cases disappears entirely.⁴

REM. 1. — א may also lose its power as a consonant when following another consonant with vocal Šewā or a Hāṭēph, merging them in its own or a homogeneous long vowel, in which it then itself quiesces after that consonant (לְאֵלֹהִים for לְאֵלֹהִים, לְאֵמֶר for לְאֵמֶר or לְאֵמֶר, לְאֵלֹהִים for לְאֵלֹהִים, בְּאֵדְנִי for בְּאֵדְנִי).

REM. 2. — A final א following a letter having silent Šewā is said to be *otiant*, and is ignored in pronunciation (הַטָּא ḥēṭ').

5. ¹הִרְאֵשׁ not הִרְאֵשׁ the head; בְּרָכָה she blessed. The letter ר approaches the gutturals in some of its peculiarities. It takes Dāghēš forte only exceptionally, compensation being almost exclusively by heightening the preceding vowel; prefers the vowel a about it, especially before it; and sometimes takes a Hāṭēph pathah instead of a simple vocal Šewā.¹

6. ¹וַי wāw; צֹאֲנָיו ṣō'nā(y)w his flocks, צֹאֲנֵי ṣō'na-y my flocks; גּוֹי gō-y nation; זֵו Ziw one of the Hebrew months; הָלָלְי ḥālā-y, *pass. part.* of הָלַל. It has already been noted (§ 2) that ר and י ordinarily lose their value as consonants at the end of a syllable, after homogeneous vowel sounds (ר becoming ר and ר, י becoming י, י, י), and that with the heterogeneous a vowel they often unite to form diphthongal long vowels (ר with a becoming o, י with

a becoming *ê*). Occasionally, however, these characters retain at the end of a syllable their consonantal power after *a*, as they always do after other heterogeneous vowels.¹

אָמַר speak. אָמַר (i) ¹ <i>m.</i> word. אָ	חֹשֶׁךְ ⁴ <i>m.</i> darkness.
אָמְרָה <i>f.</i> word.	מוֹצֵא ⁵ go forth, rise (of the sun). מוֹצֵא
גָּאַל ² redeem.	<i>m.</i> going-forth, utterance.
חָטָא <i>sin.</i> חָטָא* ³ (<i>estr.</i> חָטָא, <i>pl.</i>	עָמַד ⁶ stand, stand out, remain, stand
חָטָאִים) <i>m. sin.</i> חָטָאת <i>f. sin.</i>	still. עָמוּד <i>m.</i> pillar.

¹ From the same root *Emir* (or *Ameer*), i.e. speaker, commander. ² Cf. Gaol.

³ May be associated with *hate*. ⁴ Cf. שָׁכַח forget, i.e., have *darkness* of memory.

⁵ *Yachts*—go forth. ⁶ Might link its second meaning with its second syllable.

Exercise. — אָמַר, גִּיּוֹא, עָמַדְתָּם, מִצְּאֵת, בְּאָרִי, הַחֹשֶׁךְ, בְּרֵךְ, שְׁבַע, שְׁלוּחַ, הַשְּׂמִיחַ, שְׂמַח, שְׂמַח, בְּחִלּוֹם, חִלּוֹם, נִעְמַד, הָעֹמֵד, הָעֹמֵד, הָעֹמֵד, נִעְמַד, נִעְמַד, בְּרֵךְ, אֲדָנִי, אֱלֹהִים.

REM. — In this exercise each word requires correction. Initial *א* in the pre-tone prefers *;*; at a distance from the tone, generally *-*. (though not in אֱלֹהִים).

§ 6. CHANGES IN VOWELS.

1. The several causes working to produce vowel changes are changes in the character of a syllable; the contact of a vowel with a different consonant or another vowel; the shortening or lengthening of a word and the consequent shifting of the tone. These causes do not act independently of one another, but one change is likely to carry with it one or more of the others.

2. ¹ הָרֵאשׁ for הָרֵאשׁ. ² הַחֹשֶׁךְ. ³ הַקִּיּוֹם, שְׂמַחָה. Vowel changes in Hebrew are possible within the limits already stated (§ 2), the vowels represented by *á, ê, í, ù, ô*, being immutable under any circumstances. They are generally distinguishable by being fully written. Other immutable vowels are: (a) such as are made long by way of compensation before a guttural or *ך*;¹ (b) a short vowel before a guttural in which *Dāghčš forte* is implied;² and (c) a short vowel in a doubly closed or sharpened syllable;³ the rule, in each of these cases, holding good as long as the conditions are unaltered.

3. ¹ יֶדְרָ but יֶדְרָם; כָּל but כָּל־; שָׁן but (generally) שָׁן־. ² חֶק but חֶקִים. In addition to the principles already given under the head of the syllable (§ 3. 3. 4), it may be said that a vowel which has been made long by the tone, whether in an open or a shut syllable, will be changed to its own short form, or deflected to some homogeneous short vowel, if that syllable becomes a toneless shut, or loosely shut, syllable (\bar{a} becoming a or e , \bar{e} becoming e or i , sometimes a ; \bar{o} becoming o , and rarely u).¹ If the change be to a sharpened syllable, there is a corresponding reduction of the vowel (\bar{e} to i , and \bar{o} generally to u).²

4. ¹ דְּבַר *estr.* of דְּבָר, but *pl.*, דְּבָרִים; אָמַר from אָמַר; קָדַשׁ from קָדַשׁ; מְלֵךְ from מְלֵךְ; בְּרָךְ, בְּרָךְ, instead of בְּרָךְ he was blessed, בְּרָךְ he blessed. ² יִצְאָ not יִצְאָ. If a shut syllable become open by the loss of its final consonant (including the gutturals and ר, § 5. 1. 5), either by its being joined to the following syllable,¹ or, being a quiescent letter (י, ו, א), by losing its consonantal quality and coalescing with the preceding vowel, its vowel is lengthened—or deflected—(a to \bar{a} , e , i and e to \bar{e} , u and o to \bar{o}).²

REM.—The effect may here be noted which is produced on vowels by what is known as the Pause; i.e., some one of the heavy disjunctive accents (§ 7) which, for rhythmical and liturgical purposes, was put at the end of a sentence or main division of it. A vowel under such an accent is said to be *in Pause*. The effect is to *heighten a short vowel to its corresponding tone long* ($\bar{—}$, however, sometimes becomes $\bar{—}$, and *vice versa*); *restore an original vowel* ($\bar{—}$, $\bar{_}$, sometimes becoming $\bar{_}$ Qāmeç); *or a dropped vowel* ($\bar{_}$ before ה becoming $\bar{_}$); giving it, in each case, the form required by the tone; and, frequently, *to shift the tone*, mostly from the ultimate to the penultimate syllable, but sometimes the reverse.

5. ¹ נְמַלְתֶּם, *estr.* נְמַלְתֶּם, *pl.* נְמַלְתֶּם; בְּרַבְתֶּם, *estr.* בְּרַבְתֶּם; אִמְרַתֶּם ye have spoken. If the tone of a word be carried forward one syllable or become weakened (by the construct state or otherwise), a changeable vowel standing before it will be volatilized (become vocal or medial Šewá) or be dropped (leaving silent Šewá), according to the nature of the syllable that may result.¹

REM.—There is an important distinction between nouns and verbs in this respect. Verbs generally volatilize a , \bar{e} , \bar{o} , in the *last* syllable, when the tone is moved forward a place; nouns, \bar{a} and \bar{e} in the penultimate syllable (עָמַד she stood, from עָמַד; but דְּבָרִים words, from דְּבָר).

6. ¹ דְּבָרֶיךָ your words, נְמַלְיָהֶם their camels. If the tone be carried forward two places, of two changeable vowels coming before it, the one nearest to it will be dropped; while the other, now standing in a (loosely) shut syllable at a distance from it, will be correspondingly shortened or thinned (\bar{a} often being changed to i).¹

כְּרָךְ¹ kneel, bless. בְּרָכָה *f.* blessing. | קָדַשׁ³ be apart, holy. קְדוּשׁ (and
 דִּבְרָר² speak. דְּבַר *m.* word. מְדָבָר | קָדַשׁ) *adj.* holy. קְדוּשׁ *m.* holiness.
m. place of pasturage, wilderness, | מְקִדָּשׁ *m.* sanctuary.
 desert. דְּבַר *m.* pestilence.

¹ *Pass. part.* is כְּרָךְ = "Baruch," (blessed) scribe of Jeremiah. ² Mn. "Deborah" (דְּבוֹרָה) bee. R. means *drive, pour forth* (as words from the mouth); hence מְדָבָר a *drive or range* (for cattle), like the Germ. *Trift* from *treiben*. ³ Mn. Qādhēš ("Kadesh"). There is an apparent play on the word in Num. xx. 1, 13, when Israel, being in "Kadesh," Jehovah is said to have been "sanctified" (יְקַדְּשׁ *Kadeshed*) in them.

§ 7. THE ACCENTS.

A. — THE PROSE ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	כְּרָךְ	Šillûq	כְּרָךְ	Mûnâh
2	כְּרָךְ	'Athnâh	כְּרָךְ	Mêhuppâkh
3	כְּרָךְ	Şeghóltâ	כְּרָךְ	Mêrekhâ
4	כְּרָךְ	Šalséleth	כְּרָךְ	Double Mêrekhâ
5	כְּרָךְ	Great Zâqêph	כְּרָךְ	Dargâ
6	כְּרָךְ	Little Zâqêph	כְּרָךְ	'Azlâ
7	כְּרָךְ	Tiphhâ	כְּרָךְ	Little Têlîšâ
8	כְּרָךְ	Rêbhîa'	כְּרָךְ	Galgâl
9	כְּרָךְ	Zarqâ	כְּרָךְ	Mâyelâ (always with Šillûq or 'Athnâh). It is properly a Tiphhâ, but in <i>this place</i> it has the above name.
10	כְּרָךְ	Paštâ		
11	כְּרָךְ	Yêthîbh		
12	כְּרָךְ	Têbhîr		
13	כְּרָךְ	Géres		
14	כְּרָךְ	Double Géres		
15	כְּרָךְ	Pâzêr		
16	כְּרָךְ	Great Pâzêr		
17	כְּרָךְ	Great Têlîšâ		
18	כְּרָךְ	Lêgharmêh		

1. The names of the accents are, in some cases, Aramaic; in others, Hebrew. They are based on their form, position, pausal or musical value.

2. Each word, or the last word of a series connected by Maqqēph, has an accent. As a rule, it is found on the tone syllable. When this is not the case, the principle requires that it should be repeated on the tone syllable; but, in most texts, this is carried out only as it respects Paštā.

3. The usual division of the accents into "emperors," "kings," "dukes," etc., is inexact, since the power of each accent varies greatly according to its position in the verse. The accents marking the *highest tones* in cantillation were those of the Disjunctives numbered (4), 13-16; those marking the next higher tones were 8, 9, (3), 12, 18; those marking low, sustained tones were 1, 2, 5-7.

4. The names of the two general classes of accents suggest their third principal use: to indicate where there were to be pauses in the recitation, or cantillation, and where there was to be none. The Disjunctive accents, accordingly, have reference to what precedes them; the Conjunctive, to what follows.

FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
—	— (—)	— (—) (—)	— (—)	—	—	—

5. *The Main Division.* Every verse closes with the accent Šillūq, and this accent is used nowhere else. It is followed, as we have seen (§ 4. 7), by two dots resembling the colon, called Šōph Pāšūq. The great law governing the accentual subdivisions of the verse, i.e., the use of the remaining Disjunctives, is that of dichotomy. If the verse is long enough to allow it, it is divided into two parts, usually by 'Athnāh; and, if the same condition holds respecting them, each of these parts, in turn, is divided into two parts, and so on, as long as the words of the verse hold out. These parts are not, necessarily, of equal length. The primary object aimed at in the division was musical effect in the public recitation of the Scriptures, combined with the desire so to mark the several parts of the verse as to bring out its thought to the best advantage. The general principle of the divisions seems to have been to put the main ones after the more important statements, or after words or clauses seeming to call for special emphasis. In this way, not

infrequently, the logical and syntactical connection is given a subordinate place. Moreover, by this plan of division it was often needful, as has been noted, to mark pauses of equal value by accents of unequal pausal value. Hence we are not able to say that a certain accent always implies a pause equivalent to the comma, the semicolon, and so on. Words and clauses receive one accent rather than another simply because of their position in the verse.

6. The law governing the main dichotomy of the verse as represented in the table was as follows. The main dichotomy, if falling in the first word before *Şillûq*, is generally marked by *Ṭiphḥā*, but it may be *'Athnāḥ*; if on the second word, it is more likely to be *'Athnāḥ*; but may be either *Ṭiphḥā* or *Zāqēph*; if on the third word, it will generally be *'Athnāḥ*, though *Zāqēph* is possible; if on the fourth or any preceding word, it will be invariably *'Athnāḥ*.

CLAUSE.	FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
<i>Şillûq</i>	ṭ	ṭ	ṭ (ḥ)	ḥ	ḥ	ḥ	
<i>'Athnāḥ</i>	ḥ	ṭ	ṭ (ḥ)	ḥ (ṭ)	ḥ (ḥ)	ḥ (ḥ)	ḥ (ḥ)


7. *The First Minor Division.* The main division of the verse having been thus effected, the next question concerned the division of each of these halves, i.e., the *Şillûq* clause and the *'Athnāḥ* clause, which remained. The principle is set forth in the table. In the *Şillûq* clause, if the first minor dichotomy fall on the first word from it, it will be marked by *Ṭiphḥā*; if on the second, by *Ṭiphḥā* or *Zāqēph*; if on the third, or any preceding word, by *Zāqēph* only. In the *'Athnāḥ* clause, if the first minor dichotomy fall on the first word before it, it will be *Ṭiphḥā*; if on the second, the same or *Zāqēph*; and so on, as shown; the more remote the position in a given accentual clause the heavier the accent, and the more remote *the same* accent the greater its disjunctive power.

REM. — The general principle governing the use of the Disjunctive prose accents having thus been shown, it seems unnecessary to pursue the subject further in this Grammar. Let it suffice to say that each of the Disjunctives may have a clause of its own which is entitled to subdivision under the rules of a continuous dichotomy.

CLAUSE.	DISJ.	FIRST CONJ.	SECOND CONJ.
Šillûq	⎓	⎓	
'Atlmâḥ	⎓	⎓	⎓
Zâqēph	⎓	⎓	⎓
S'ghôltâ	⎓	⎓	⎓
Ṭiphḥâ	⎓	⎓ (⎓)	⎓

8. *Order of the Conjunctives.* The Conjunctives have influence, severally, only within the limited space between two Disjunctives, and, as already remarked, it is in the direction of the one that follows. In general, it is only closely connected words (a noun and its genitive, or adjective, etc.) that are joined together by a Conjunctive accent. The table shows which Conjunctives are found with the principal Disjunctives; and in case there is more than one required, what one is found in the second place. With Šillûq there will never be found any other Conjunctive than Mêrkhâ; with 'Athnâḥ, Mânâḥ. So with all the remaining Disjunctives there is a uniform law respecting the Conjunctives that shall precede them in the sentence.

REM. — A double system of accentuation is found in certain passages: as in Gen. xxxv. 22^b, where the object is a more rapid reading of the words so accentuated; and in the Decalogue (Ex. xx. 2-17; Deut. v. 6-18), where the object is to reduce the twelve verses to ten, i.e., to the number of the commandments. There are also, occasionally, single words which have two (alternative) accents (Lev. x. 4; 2 Kings xvii. 13; Ezek. xlvi. 10; Zeph. ii. 15).

9. ¹ | . *The Use of Pâšēq.* Pâšēq (= cutting off) is a short perpendicular line found between words.¹ It is of two kinds, the ordinary and extraordinary. The former is used before *any* Disjunctive, to separate, to some extent, words otherwise bound together; the latter, only before *certain* Disjunctives, to provide a means of marking a minor dichotomy where the usual accents fail to do so (Gen. i. 5, 8; xviii. 15; Deut. ix. 4; xxv. 19; 2 Sam. xxiv. 13; 1 Kings xxi. 2). Of the ordinary Pâšēqs there are the following classes: (1) that distinguishing words as to sense (Gen. xviii. 15); (2) as to emphasis (Ex. xv. 18); (3) that found between words repeated (Gen. xxii. 11); (4) that separating words, one of which ends in the same letter with which the following one begins (Cant. iv. 12).

B. — THE POETIC ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	שִׁלּוּק	Šillûq	מֶרֶקְחָה	Mêrêkhâ
2	אֶתְנַחֵשׁ	'Ôle-weyôrêdh	תַּרְחָה	Tarhâ
3	אֶתְנַחֵשׁ	'Athnâh	אֶזְלָה	'Azlâ
4	רֵבְחָה	Rêbhîa' (great)	מִנְחָה	Mînâh
5	רֵבְחָה	Rêbhîa' (little)	יִלּוּי	'Illûy
6	רֵבְחָה מִגְּחֵרָשׁ	Rêbhîa' mughrâš	מֵחֻפְּאֵךְ	Mêhuppâkh
7	צִנּוֹר	Çinnôr	גַּלְגַּל	Galgal
8	דֶּחִי	Dêhî	שְׁלֵשֶׁלֶת (little)	Šalšêleth (little)
9	פָּזֵר	Pâzêr	צִנּוֹרִית (pretonic)	Çinnôrîth (pretonic)
10	שְׁלֵשֶׁלֶת	Šalšêleth		
11	אֶזְלָה	'Azlâ		
12	מֵחֻפְּאֵךְ לְגַחְמֵה	Mêhuppâkh lêgharmêh		

1. The use of Poetic Accents is confined to the Books of Job, Psalms, and Proverbs. They serve much the same purpose in poetry as the Prose Accents do in prose. The verse is divided on the principle of a continuous dichotomy; though here, the dichotomy, naturally, is not carried as far.

2. יְהִי אֲדִנִּינוּ מִהֲאֲדִיר שְׁמֹךְ בְּכֹל־הָאָרֶץ אֲשֶׁר־תִּתֶּנָּה : הוֹדֶךְ עַל־הַשָּׁמַיִם : Ps. viii. 2. The rule for the main dichotomy in poetry is as follows: (1) If it be on any one of the first three words from Šillûq, it will be marked by 'Athnâh; (2) if on the fourth or fifth words, by 'Athnâh or 'Ôle-weyôrêdh; (3) if on any previous word, by the latter only.

3. וְהָיָה כַעֲזָן שְׁתוּל עַל־פְּלִי מִים אֲשֶׁר פָּרְיוֹ | יָמֵן בְּעָתוֹ וְעָלָהּ לֹא יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ : Ps. i. 3. The principles governing the consecution of accents in the minor dichotomy it will be sufficient to illustrate in the clause closed by Šillûq. If 'Ôle-weyôrêdh has been used to divide the verse

into its two halves, then 'Athnāḥ may be expected to mark the second division. If 'Athmāḥ has been used for this purpose (see example under 2), R^ebhīa' mughrāš will mark the second division, or, in some few cases, Šalšēleth. If there is another division called for between R^ebhīa' mughrāš and Šillūq, it will be marked by M^ehuppākh l'gharmēh.

PART II. — WORDS AND FORMS.

§ 8. THE PERSONAL PRONOUN.

1.

I אֲנִי, אָנֹכִי 1 thou אַתָּה, f. אַתְּ he הוּא, she הִיא	we נִחְנֶנּוּ, אֲנַחְנֶנּוּ you אַתֶּם, f. אַתְּנָן they הֵם, הֵמָּה, f. הֵנּוּ, הֵנָּה
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REM. — 1. The form אַתָּה is found five times without ה. 2. אַתְּ appears seven times (*Kethibh*) as אַתִּי. 3. הוּא is used for הִיא — eleven times excepted — throughout the Pentateuch. 4. נִחְנֶנּוּ occurs but six times in the Bible; a still shorter form אֲנֶנּוּ but once. 5. The 2d *pers. sing.* and *pl.* was originally written with ך after the ם; hence the Dāghēš forte *compensative* in ת (§ 4. 2. r.). The full original forms in the *pl.* were אַתְּנָנּוּ, אַתְּנָתָנּוּ. 6. The Dāghēš in הֵמָּה, הֵנָּה is a D. forte *firmative* (§ 4. 2. r.).

2. The Personal Pronoun in this form — excepting הֵנּוּ, which is used solely with prefixes — is found only in the *Nom.* case. The oblique cases are indicated by abbreviations of the same appended as suffixes to verbs, nouns, and particles.

אָב¹ (*ctr.* אָבִי, *pl.* אָבוֹת) *m.* father.
 אָבָד² be lost, perish.
 אֹר^{*3} be clear, bright. אור *m.* light,
 מְאֹר *m.* luminary.
 חָרֵב^{*4} be dry, desolate. חָרֵב *f.*
 sword. חָרֵב † *m.* dryness, desola-
 tion. חָרֵבָה * *f. ibid.*

עָבַד⁵ serve, minister. עָבֵד *m.* ser-
 vant. עֲבָדָה *f.* service, work.
 עוֹר⁶ *m.* skin.
 עָפָר *m.* dust. (אֶפְרָא † *m.* ashes.)
 קָבַץ⁷ collect.

¹ Mn. and derivative "Abba" (Rom. viii. 15). ² Mn. and deriv. "Abaddon," the Destroyer. ³ Suggests *ore*. ⁴ Mn. "Horeb" with its *balḏ* summit. חָרֵב is from an allied root (*stripped* even to brightness and sharpness). ⁵ Mn. "Obed" (עָבַד servant). ⁶ Associate with, and discriminate from, אֹר. The *skin* of Moses' face *shone*. ⁷ Mn. and deriv. the name of the vowel (וְ), i.e., a *collection* of dots.

§ 9. THE ARTICLE.

הַקּוֹל ¹	Before ordinary consonants...	הַ
הַחֹדֶשׁ ²	Before ה, ה (rarely ע).....	הַ
הַחֵיקָל ²		
הָאִישׁ ³	Before א, ר (generally ע)...	הָ
הָרֵאשׁ ³		
הָעָם ³		
הַעֲרֵב ³		
הַעֲמֹל ⁴	Before ע, ה without the tone	הַ
הַחֲמוֹן ⁴		
הַחֲכָם ⁵	Before ח, ח	הַ
הַחֲלִי ⁵		

The original form of the Article was הַל. This accounts for the accompanying D. forte which, placed in a following consonant, marks the assimilation of a letter (§ 4. 2. R.).¹ Before gutturals, which do not admit of doubling, the Article undergoes certain changes, whose law has been already indicated (§ 5. 1). D. forte may be implied; then it is simply omitted, and the vowel of the Article remains unchanged.² Or there may be compensation made for the omission, the vowel of the Article being lengthened.³ In the second syllable from the tone, however,⁴ and in all other cases where the vowel of the article is not lengthened to הַ, it is deflected to הָ, D. forte being implied.⁵

REM. 1. — The Article in Hebrew had originally the force of a demonstrative pronoun, and still retains it in some expressions. הַיּוֹם this day, *or* to-day.

REM. 2. — With the Article the vowels of הַר, הַפָּר, הַגַּם, and the first vowel of הַאָרֶץ, are changed to הַ. הַהָר, הַהַפָּר, הַהַגַּם.

REM. 3. — When the consonant following the Article is not supported by a full vowel, its D. forte is frequently omitted. הַיָּאֵר.

אִישׁ <i>m.</i> man; <i>pl.</i> אֲנָשִׁים; <i>cstr.</i> אֲנָשֵׁי.	הַמָּה* ¹ sound, roar. הַחֲמוֹן <i>m.</i> noise, multitude, abundance.
אִשָּׁה <i>f.</i> woman, wife; <i>cstr.</i> אִשָּׁת;	
<i>pl.</i> נָשִׁים.	הַר ² <i>m.</i> mountain.
אָרֶץ <i>f.</i> earth, land.	הַחֹדֶשׁ* new. הַחֹדֶשׁ ³ <i>m.</i> new moon, month.

יִבֵּל⁴ be capacious, able. הַיְבֵל⁴ *m.* temple; palace.

עַם⁵ *m.* people, nation. עִם with.

עֵמֶל⁶ *m.* toil, travail.

עֶרֶב⁷ *m.* evening.

פָּרָה*⁸ be fruitful, bear. פָּר bullock
(*f.* פָּרָה). פְּרִי *m.* fruit.

קָהַל*⁹ call, convene. קָהַל *m.* con-
vocation. קוֹל *m.* voice, cry, sound.

¹ Mimetic; *cf.* *humi.* ² R. הָרַר = *horrere*, be stiff, rigid. Mn. "Hor" (הַר). ³ To be associated with, but discriminated from, קָדַשׁ (§ 6). The seventh Jewish month was especially the *holy* month. ⁴ The origin of הַיְבֵל is probably an Assyrian word for *great house*. ⁵ R. עָמַם = bind together. Hence the *prep.* meaning *with*. ⁶ Mn. "Moil," to which it is in idea akin. ⁷ Allied Assyrian word is *Êrêbu*; *cf.* *Erebus*. ⁸ Mn. "Ephraim" (אֶפְרַיִם double fruitfulness): Gen. xli. 52; or with פְּרִי there may be associated *berry, pear*. ⁹ Mn. קָהַל "Qôheleth," the *Preacher* of Ecclesiastes (i. 1). קוֹל is from a kindred root (קוּל).

Exercise. — The statute.² The flock.² The house.³ The mouth.³ The tooth.³ The eye.³ The sin.⁵ The darkness.⁵ The talent.⁴ The wisdom.³ The wise.³ Thou (art) the man. She (is) the woman. I (am) God (*pl.*).² We (are) the people. The Nile (River).³ The earth. The bullock. The cow. The toil. They (are) a multitude. The dust.⁸ The skin.⁸ The sword.⁸

§ 10. DEMONSTRATIVE AND RELATIVE PRONOUNS.

1. *The Demonstrative Pronoun.* זֶה this, *f.* זֹאת, *pl. c.* אֵלֶּה. הַזֶּה that, *f.* הַזֹּאת, *pl. c.* הַהֵם, הַהֵמָּה, *f.* הַהֵנּוּ, הַהֵנּוּ.

REM. — 1. It will be noticed that for the demonstrative pronoun of the remote object the 3d pers. of the personal pronoun is used. 2. The Daghêš in the ל of אֵלֶּה is D. forte *firmative* (§ 4. 2. R.). 3. זֶה is sometimes used adverbially = here, now. 4. זֶה and זֶה are each used once, and זֶה several times for זֹאת; אֵל is found nine times for אֵלֶּה, though but once outside the Pentateuch. 5. A form הַלְּזֶה (*f.* הַלְּזֹה, *c.* הַלְּזֵה) for the remote object = *that one yonder*, occurs a few times.

2. ¹ זֶה הַיּוֹם this is the day. ² הַיּוֹם הַהוּא that day. ³ הַיּוֹם הַגָּדוֹל הַהוּא that great day. ⁴ גָּדוֹל הַיּוֹם great is the day. ⁵ הַיּוֹם הַגָּדוֹל the great day. The demonstrative pronoun, when used as such, is placed at the head of the sentence.¹ It may be used as an adjective; then, like other adjectives, it follows the substantive, and both usually take the article.² If another adjective be used, the demonstrative adjective is placed after it, and each word is usually made definite by the article.³ An adjective, when a

predicate, ordinarily precedes the substantive, and is without the article.⁴ When it qualifies a substantive, as remarked, it follows it; and if the latter be definite, the adjective is made so.⁵

3. *The Relative Pronoun.* אֲשֶׁר who, which, what.

REM. — In place of the ordinary form of the relative there is not infrequently found, though mostly in the later biblical books, אֲשֶׁ, אֲשֵׁ, or אֲשִׁ, the א of the original word, as most suppose, having fallen away, while the ר has been assimilated. ׀ is also used as a relative fourteen times (1. r. 4).

4. ¹ בָּהּ in it, בָּהּ . . . אֲשֶׁר in which; שָׁם there, שָׁם . . . אֲשֶׁר where. The relative pronoun is indeclinable, and used for all genders, numbers, and cases. Often it serves as a sign of relation, giving a relative signification to a pronoun or adverb that follows at a greater or less distance.¹ It may also be used as a conjunction in the sense of *that, when, because, (with ב) according as.*

גָּדֹל be, become great.	גָּדוֹל great.	רוּם be high.	רוּם ⁴ high, exalted.
מִגְדָּל ¹ m. tower.		מְרוֹם m. height, high place.	תְּרוּמָה
טוֹב* be good.	טוֹב ² good.	טוֹב* f. (heave) offering, tribute.	
m. goodness.	יָטֵב be good, well.	שֵׁם ⁵ m. name, fame (R. שְׁמָה be high); pl. שְׁמוֹת.	שָׁמַיִם heavens.
יוֹם ³ m. day; pl. יָמִים.	יּוֹמָם יּוֹמָם daily,	שָׁם there.	
by day.			

¹ Mn. "Migdol." ² Mn. "Tobias" (טוֹבִיָּה Jehovah is good), the apocryphal hero. ³ The word "Yom" for *day* has become somewhat familiar through discussions over Gen. i. ⁴ Mn. "Abram" (= אֲבְרָם high father). ⁵ Mn. "Shem" (שֵׁם), the *name* of a son of Noah.

Exercise. — This day. These (are) the statutes.² These statutes. A people⁹ great and (י) high. Thou (art) a great God.² A good name. This high mountain.⁹ That land.⁹ All² which he had made (עָשָׂה). This people.⁹

§ 11. THE INTERROGATIVE PRONOUNS AND PARTICLES.

1. *The Interrogative Pronouns.* מִי who? מַה which? what?

מִי	Before ordinary consonants (usually with Maqqēph).
מַה	With D. forte implied before ה and (rarely) ה.
מִי	Always before א and ר, generally before ה without Qāmeç.
מַה	With disjunctive accents (§ 7).
מִי	Before ע, ח, ה.
מִי (or מַה)	Before ordinary consonants when without Maqqēph and at a distance from the principal accent of the clause.

2. ¹ **מִי אַתָּה** who art thou? ² **מַה־זֹּאת** what is this? The interrogative **מִי** is used for persons,¹ **מַה** for things.² It will be noticed that the pointing of the latter is much like that of the Article. The D. forte sometimes following it may be regarded as *conjunctive* (§ 4. 2. R.).

REM. 1. — The interrogative pronouns are sometimes used in the Genitive, in which case they follow the word they limit. **מִי הַמֶּמֶר** whose ass?

REM. 2. — **מַה** before adjectives and verbs may have an adverbial and exclamatory force. How! Wherefore! **מַה־טוֹב** how good!

REM. 3. — **מִי** and **מַה** are sometimes used as indefinite pronouns: *whoever* (any one who), *whatever*.

3. *Interrogative Particles.* **הֲ**, **אם** if whether, **אִי** where.

הֲ	Before ordinary consonants.
הֲ	Before ordinary consonants with 'šewâ (sometimes הֲ).
הֲ	Before gutturals (D. forte implied).
הֲ	Before gutturals with Qāmeç.

4. ¹ **הֲזֶה** is this? ² **הֲאַתָּה זֶה בְּנִי** whether thou here (art) my son (§ 10. R. 3). ³ **אִם־אֶחְיֶה מִהַלִּי זֶה** whether I shall recover (live) from this sickness. ⁴ **אִי הָאֵבֶל** where is Abel? ⁵ **אִי־זֶה** which? who? The inseparable particle **הֲ** is generally used in direct,¹ but sometimes in indirect questions.² **אם** introduces indirect, very seldom direct, questions.³ In questions where an alternative is suggested (whether — or), **הֲ** pretty uniformly precedes, followed by **אם** in the next, or the second clause. **אִי** when found without a pronominal suffix, always takes the form **אִי**.⁴ Used with other adverbs or pronouns, it simply gives them an interrogative sense.⁵

REM. — 1. There may be a question asked without the use of an interrogative pronoun or particle. 2. When a D. forte is used with **הֲ** interrogative (see table) it is a D. f. *separative* (§ 4. 2. R.). 3. Combined with the negative **לֹא** not (**הֲלֹא**), **הֲ** requires the answer *yes* (= *nonne* in Latin).

אָנוּשׁ <i>m.</i> man.	בֵּן (estr. בֵּן or בֵּן ;	הַמּוֹר ³ <i>m.</i> ass.
בָּנָה ¹ build.	בֵּן (estr. בֵּן or בֵּן ;	כָּבֵד be heavy, rich, glorious.
pl. בָּנִים) son.	בֵּת (pl. בָּנוֹת)	adj. same meaning.
daughter.		כְּבוֹד ⁴ <i>m.</i>
הָיָה ² be, become.		glory, wealth.
הָיָה live.	חַי (pl. חַיִּים) life.	לֹא (or לֹוא) <i>not.</i>
f. life, (wild) beast.	חַיָּה	לָמָּה ⁵ (or לָמָּה) <i>wherefore.</i>

¹ The family is *built up* through children: Gen. xvi. 2. בֵּת written fully would be בֵּיתָה; hence the *pl.* ² This is to be discriminated from the following, which has the stronger ח; so *living* compared with *being*. ³ Mn. "Hamor," name of a prince: Gen. xxxiii. 19. Homer compares Ajax to an ass (Il. xi. 557). ⁴ Mn. "Ichabod" (אִי כְבוֹד, 1 Sam. iv. 21), inglorious. ⁵ לָמָּה = מָה and לָ = to what, for what, *wherefore*. The form לָמָּה (and לָמָּה) occurs mostly before gutturals.

Exercise. — Who (is) that man? Who (art) thou (*f*)? Whose daughter (art) thou? How good! What (are) these? Wherefore (is) this? Wherefore have I (is there to me = לִי) life (*pl.*)? A son honoreth (יְכַבֵּד) a father.⁸ Is it not this? What (is) man? Is the people⁹ strong (הַזֶּקֶן Order: Is strong, etc.)?

§ 12. THE INSEPARABLE PREPOSITIONS.

1. בְּ in (among), by (for or through), with; לְ to, unto, belonging to, at, for; כְּ as, like, according to. The pointing of these prepositions, when combined with other words, is as follows: —

בְּשֵׁוֹא	Before a vowel, Šewâ.
בְּפִרִי	Before a Šewâ, Hîreq.
בְּאִירִי	Before a composite Šewâ, the corresponding short vowel.
בְּבַהֲמָה	Before the Article, takes its vowel, and ה is syncopated.
בְּאֵלֶיהָ	In the pretone often Qāmeç.
בְּמָה	בְּ and בְּ with מָה, Páthah with Dāghēš; but בְּמָה, בְּמָה in Pause (§ 6. 4. r.) and before א.

REM. 1. — When, by processes of inflection or composition, two Šewâs come together at the beginning of a syllable, a new (half open) syllable arises, whose vowel is Hîreq (בְּפִרִי as fruit).

REM. 2. — These several prepositions have independent forms (כִּמּוֹ, בְּמּוֹ, לְמּוֹ, מִמּוֹ = מִמּוֹ), but, excepting כִּמּוֹ, they are only used in poetry.

REM. 3. — Before הַיְוָה, which generally has the vowels of אֲרָנִי (§ 4. 5. n.), these prepositions take the pointing required by the Hätēph of the latter (Pāthah), and the following Šewā disappears (לְיְוָה, לְאֲרָנִי). Cf. § 5. 4. r. 1.

אֲרֹן¹ *c.* ark (of testimony).

אֲרִי² *m.* lion.

בְּהֵמָה³ *f.* beast, (domestic) cattle.

דָּרָךְ⁴ tread, walk. דְּרָךְ *c.* way, walk.

כֹּהֵן⁵ *m.* priest.

כֶּסֶף⁶ *m.* silver, money.

סָפַר⁷ write, count, recount. סֵפֶר (i) *m.* book, letter. מִסְפָּר *m.* number.

שָׂאל⁸ ask. שְׂאוּל “Sheol.”

¹ May be associated with אֲהֲרֹן “Aaron” who kept it. ² Mn. “Ariel” (אֲרִיאֵל lion of God). ³ Mn., its *pl.*, “Behemoth” (בְּהֵמוֹת Job xl. 15 = the hippopotamus). ⁴ Cf. *T(d)rack*. ⁵ Origin of the names “Kohen,” “Cohen,” etc. ⁶ R. כֶּסֶף means split, cut; so כֶּסֶף properly *a piece* (of money). ⁷ May be associated with *cipher*. ⁸ The word שְׂאוּל is by some derived from this r., and so would mean the place that is always demanding. More likely its r. is שָׁנַל, the derivative meaning the *sunken* place.

Exercise. — To the number.⁹ To the woman.⁹ By wisdom.³ Among cattle. In the palace.⁹ In a dream.³ In the dream. In the land.⁹ Like an ass.¹¹ As the dust.⁸ According to all.² According to the number. Like (the) people,⁹ so (= like the) priest. On (in) that day.¹⁰ For (בְּ) silver. In Jehovah.

§ 13. THE PREPOSITION מִן AND WĀW COPULATIVE.

1. ¹ מִן-הָעֵץ. ² מִן-הַבָּרֶם. ³ מִן-הָעֵץ מֵאִישׁ. ⁴ מִן; מִחוּץ. ⁵ מִן; מִחוּץ. ⁶ מִן; מִחוּץ. ⁷ מִן; מִחוּץ. ⁸ מִן; מִחוּץ. ⁹ מִן; מִחוּץ. ¹⁰ מִן; מִחוּץ. ¹¹ מִן; מִחוּץ. ¹² מִן; מִחוּץ. ¹³ מִן; מִחוּץ. ¹⁴ מִן; מִחוּץ. ¹⁵ מִן; מִחוּץ. ¹⁶ מִן; מִחוּץ. ¹⁷ מִן; מִחוּץ. ¹⁸ מִן; מִחוּץ. ¹⁹ מִן; מִחוּץ. ²⁰ מִן; מִחוּץ. ²¹ מִן; מִחוּץ. ²² מִן; מִחוּץ. ²³ מִן; מִחוּץ. ²⁴ מִן; מִחוּץ. ²⁵ מִן; מִחוּץ. ²⁶ מִן; מִחוּץ. ²⁷ מִן; מִחוּץ. ²⁸ מִן; מִחוּץ. ²⁹ מִן; מִחוּץ. ³⁰ מִן; מִחוּץ. ³¹ מִן; מִחוּץ. ³² מִן; מִחוּץ. ³³ מִן; מִחוּץ. ³⁴ מִן; מִחוּץ. ³⁵ מִן; מִחוּץ. ³⁶ מִן; מִחוּץ. ³⁷ מִן; מִחוּץ. ³⁸ מִן; מִחוּץ. ³⁹ מִן; מִחוּץ. ⁴⁰ מִן; מִחוּץ. ⁴¹ מִן; מִחוּץ. ⁴² מִן; מִחוּץ. ⁴³ מִן; מִחוּץ. ⁴⁴ מִן; מִחוּץ. ⁴⁵ מִן; מִחוּץ. ⁴⁶ מִן; מִחוּץ. ⁴⁷ מִן; מִחוּץ. ⁴⁸ מִן; מִחוּץ. ⁴⁹ מִן; מִחוּץ. ⁵⁰ מִן; מִחוּץ. ⁵¹ מִן; מִחוּץ. ⁵² מִן; מִחוּץ. ⁵³ מִן; מִחוּץ. ⁵⁴ מִן; מִחוּץ. ⁵⁵ מִן; מִחוּץ. ⁵⁶ מִן; מִחוּץ. ⁵⁷ מִן; מִחוּץ. ⁵⁸ מִן; מִחוּץ. ⁵⁹ מִן; מִחוּץ. ⁶⁰ מִן; מִחוּץ. ⁶¹ מִן; מִחוּץ. ⁶² מִן; מִחוּץ. ⁶³ מִן; מִחוּץ. ⁶⁴ מִן; מִחוּץ. ⁶⁵ מִן; מִחוּץ. ⁶⁶ מִן; מִחוּץ. ⁶⁷ מִן; מִחוּץ. ⁶⁸ מִן; מִחוּץ. ⁶⁹ מִן; מִחוּץ. ⁷⁰ מִן; מִחוּץ. ⁷¹ מִן; מִחוּץ. ⁷² מִן; מִחוּץ. ⁷³ מִן; מִחוּץ. ⁷⁴ מִן; מִחוּץ. ⁷⁵ מִן; מִחוּץ. ⁷⁶ מִן; מִחוּץ. ⁷⁷ מִן; מִחוּץ. ⁷⁸ מִן; מִחוּץ. ⁷⁹ מִן; מִחוּץ. ⁸⁰ מִן; מִחוּץ. ⁸¹ מִן; מִחוּץ. ⁸² מִן; מִחוּץ. ⁸³ מִן; מִחוּץ. ⁸⁴ מִן; מִחוּץ. ⁸⁵ מִן; מִחוּץ. ⁸⁶ מִן; מִחוּץ. ⁸⁷ מִן; מִחוּץ. ⁸⁸ מִן; מִחוּץ. ⁸⁹ מִן; מִחוּץ. ⁹⁰ מִן; מִחוּץ. ⁹¹ מִן; מִחוּץ. ⁹² מִן; מִחוּץ. ⁹³ מִן; מִחוּץ. ⁹⁴ מִן; מִחוּץ. ⁹⁵ מִן; מִחוּץ. ⁹⁶ מִן; מִחוּץ. ⁹⁷ מִן; מִחוּץ. ⁹⁸ מִן; מִחוּץ. ⁹⁹ מִן; מִחוּץ. ¹⁰⁰ מִן; מִחוּץ.

REM. 1. — In letters having Šewā the D. forte may be omitted (§ 9. r. 3). מִן-הַפֵּרִי of fruit.

REM. 2. — If the word with which מִן coalesces begins with י, it unites with the latter to form מִן-יְהוּדָה from Judah; but מִן-יְהוּדָה, the word אֲרָנִי being implied. § 5. 4. r. 1.

2. וְהָאָרֶץ¹. וְהָאֵלִי². וּמֶלֶךְ³. וְלִכְלֹל⁴. וְיִוֵּם וְלִיְלֵהָ⁴. וְ and (but, or, etc.). The conjunction וְ as copulative is ordinarily pointed with Šewá; but before a guttural with a Hāṭēph, with the corresponding short vowel;² before the labials or another simple Šewá, with a dot in its bosom;³ immediately before the tone syllable, especially when connecting words associated in pairs, and at the end of a clause, with Qāmeç.⁴

REM. — Placed before words beginning with וְ, וְ unites with the latter to form וְי (וְיִוֵּם and וְיִוֵּדָה); excepting with וְהָאֵלִי, where it becomes וְ, in harmony with principles already noticed.

מֶלֶךְ ¹ reign, become king.	מֶלֶךְ ¹ (f.	eous. צְדָקָה ¹ (i) m. righteousness.
(מַלְכָּה). מַלְכוּת f. מַמְלָכָה (or	מַמְלָכָה) (or	צְדָקָה f. righteousness.
מַמְלָכֻת) f. kingdom.		קָדָם* ³ be before. קָדִים m. east
עֵץ ² (f. עֵצָה) tree, wood.		wind. קָדָם adv. before; m. the
צָדִיק be just, righteous. צְדִיק right-		east. קָדְמָה* eastward.

¹ Mn. "Melchizedek" (מֶלְכִי-צְדָקָה Gen. xiv. 18). ² The *pl.* is used for sticks of wood, timber, etc. ³ Mn. *Kádmos*, who is said to have brought the original Greek alphabet from the *east*.

Exercise. — From the house.³ From the land.⁹ From 'Ādhônāy. From a tree. From without.² From Jerusalem (יְרוּשָׁלַיִם). From a kingdom. And I. Bread (לֶחֶם) and water. And righteousness (f.). And cattle.¹² The heavens¹⁰ and the earth.

§ 14. THE STRONG VERB.

1. קָטַל¹. The roots from which Hebrew words in their present form are derived consist almost invariably of three (unpointed) consonants;¹ although there are a few words having four or five (quadrilaterals, quinqueliterals).⁴

2. נָשָׂא¹. שָׁדַד². אָמַר³. רִוַּם (בֵּין) רִוַּם⁴. יָשַׁב⁵. מָצָא⁶. וְנָלָה⁷. Verbs are classified as strong or weak according to the nature of the radicals they contain. Weak verbs are such as have one or more of the following letters as radicals: נ, י, ה, ו, א; or repeat

⁴ Words composed of more than three root letters have been generally formed from pre-existing trilaterals; just as many trilateral roots may be referred to original bilaterals.

the second radical letter as a third.² The names given to the different kinds of weak verbs are derived from the verb **פָּעַל** (to do), which was formerly used in inflection. A verb whose first letter is **נ** is called a **פ"נ**,¹ the **נ** standing in the place of **פ** in **פָּעַל**. A verb whose first letter is **א** is called a **פ"א**.³ One whose middle letter is **י** or **י**, an **ע"י** or **ע"י**.⁴ One whose second and third root letters are the same is called an **ע"ע**.² The verb **יָשַׁב**, accordingly, is a **פ"י**;⁵ while **מָצָא** and **נָלַח** are named, respectively, **ל"א**⁶ and **ל"ח**.⁶

REM. — In this Grammar verbs having gutturals as radicals are classified as strong verbs. They require, it is true, as compared with other strong verbs, certain changes in vocalization; but they do not, like the weak verbs, call for changes in the consonants themselves which make up the root.

3. The Perfect.

SING.		PLUR.	
3. m.	3. c. . . . הַ	3. m. קָטַל he killed	3 c. . . . קָטְלוּ they killed
3. f. . . הַ		3. f. קָטְלָהּ she killed	2. m. קָטַלְתֶּם ye killed
2. m. . . תַּ	2. m. . . תֶּם	2. m. קָטַלְתָּ thou killedst	2. f. קָטַלְתְּ ye killed
2. f. . . תַּ	2. f. . . תֵּן	2. f. קָטַלְתְּ thou killedst	1. c. . . קָטַלְנוּ we killed
1. c. . . תִּי	1. c. . . נוּ	1. c. קָטַלְתִּי I killed	

The so-called Perfect of the strong verb is formed by appending to the simple stem the above shortened forms of the Personal Pronoun (§ 8).

REM. 1. — The immediate origin of most of these pronominal fragments is obvious. The ending **הַ** is for **תַּ** (§ 1. 4), which letter, indeed, the verb always takes when other suffixes are added, and sometimes without them. The ending **תִּי** is, most likely, for **כִּי** in **אֶנְכִּי**. The ending **י** seems to have been at one time **יָן** (still found Deut. viii. 3, 16; Isa. xxvi. 16), and originally *ina*, an old plural ending of masculine nouns. The ending **נוּ** is from **נָהְנוּ**.

REM. 2. — It will be noticed that the endings **תַּ**, **תִּי**, and **נוּ** do not take the tone; in all other cases, however, the tone is on the final syllable.

REM. 3. — As it respects vocal changes, certain earlier statements should be here recalled. *The vowels a, ē, ō, in the final syllable of the verb, are volatilized immediately before affixes beginning with a vowel, and having the tone (§ 6. 5. R.).* A few cases, to be hereafter noted, are excepted from this rule.

בין ¹ distinguish, perceive, understand.	מָצָא ⁴ find.
בין between. בִּינָה *f. understanding.	נָנַשׁ ⁵ draw near.
בִּינָה *f. same.	קָטַל kill (poetic).
גָּלָה ² strip, uncover, reveal.	שָׁבַר break (mn. <i>shiver</i>); as denom.
f. captivity, captives.	of שָׁבַר sell grain. שָׁבַר* (שָׁבַר)
יָשַׁב ³ sit, dwell, be enthroned.	breach, destruction, grain.
m. seat, dwelling.	

¹ *Distinguish between* בין and בין, on the one hand, and בין and בין¹¹, on the other. ² A derivative is גִּלְיָת "Goliath," meaning the polished, brilliant (*cf.* הַרְבֵּי § 8). ³ An allied root of שָׁבַת (be firm, rest) with its natural mn. "Sabbath." ⁴ Associate with יָצָא (§ 5) in the order מָצָא יָצָא, he went forth, he found. ⁵ Belongs to a class of verbs beginning with נָנַ, having the meaning hit, push, strike, etc.

Exercise. — I wrote.⁴ Which he wrote. He wrote in the book.¹² They have trodden.¹² He reigned¹³ in Jerusalem (יְרוּשָׁלַם). I have broken Moab (מוֹאָב). She has ruled. Ye have ruled. Thou hast counted.¹²

REM. — Pers. pr. as subjects of verbs are only to be expressed when italicized.

§ 15. THE INFINITIVES AND IMPERATIVE.

1. *Infinitives.* *Imperative.*

<i>Inf. construct</i> קָטַל to kill	<i>Sing. 2. m.</i> קָטַל kill thou
<i>Inf. absolute</i> קָטוּל killing	2. <i>f.</i> קָטְלִי kill thou
	<i>Plur. 2. m.</i> קָטְלוּ kill ye
	2. <i>f.</i> קָטְלֵנָה kill ye

The two Infinitives are, strictly speaking, verbal nouns, and independent of one another. The *Inf. cstr.* has a changeable vowel; the *Inf. abs.* is unchangeable in form, the *ó* in the last syllable coming not from $\frac{1}{2}$, but being an obscured *á*.

2. ¹ בְּשִׁמּוֹר הָאִישׁ when the man kept. ² הִדְרָל לְסִפּוֹר he ceased to count. ³ בָּקָר בְּקָרְתִּי visiting I (= I surely) visited. The respective names of the Infinitives describe fairly well their uses. The *Inf. cstr.* is used in *construction* with prefixed preposi-

tions (לְ, בְ, בְ, מִן),¹ as well as with pronominal suffixes; it may govern substantives or be governed by them, or by verbs.² The *Inf. abs.* serves to emphasize the abstract idea of its root without limitation by subject or object. Used before a verb in a finite form, it usually emphasizes *the fact* of the action expressed by it;³ used after one, it has the same effect, or, more often, expresses the idea of *continuance*.

REM. — The syllable formed by the prefixing of a preposition to the *Inf. construct* is generally half open; but to this rule לְ is a special exception (§ 3. 4. foot-note).

3. קָטַל from an original קָטַל. It should be noted that the ground-form of the Imperative (and *Impf.*, § 16) is the same as the *Inf. estr.*

REM. — Of the pronominal endings, יֵ is from אָתִי (= אָתָּה, § 8. 1. r. 2); וְי = וְי (perhaps from *ûna*, § 14. 3. r. 1); נָה is from הִנֵּה (§ 8).

4. יִקְטַל let him kill. אַל-תִּקְטַל (never אַל-קָטַל) do not kill. The *Imp.* is used in the second person only. When a command is given in the third person, the Imperfect (§ 16) is used;¹ as also in the second person when a negative is required (prohibition).²

REM. 1. — In explanation of the vowel of the first syllable of קָטַל, קָטַלו, קָטַלְי, see § 12. r. 1.

REM. 2. — The form קָטַל may appear in the lengthened form קָטַלָּה, *āh* (הָ) being added, and the original *Īōlem* (ō), placed under the word, becoming in a shut, toneless syllable *Qāmeç-ĥāṭûph* (o, § 2. 3. r. 2). This lengthened form is sometimes called the emphatic Imperative. As a matter of fact, it more often softens the command, making it an entreaty or an expression of strong desire.

אַל not (with Jussive, etc.).

הִרְשֵׁה¹ seek.

הִרְדֵּה² leave off, cease.

מִשָּׁל³ rule. מִשָּׁל *m.* similitude, proverb.

בִּקְרָה⁴ visit (judicially), muster, ap-

point. בִּקְרָה* *f.* visitation, charge.

בִּקְרָהִים† precepts.

קָבַר⁵ bury. קָבַר (i) *m.* grave, sepulchre.

שָׁמַר⁶ keep, observe. מִשְׁמָרָה *f.* post, watch, ordinance.

¹ Mn. "Midrash" (מִדְרָשׁ), explanation, a commentary on the Talmud.

² Associate with הִרְדֵּה⁴⁹ *begîn*. ³ R. = place in order (*marshal*); hence the meaning of the noun. ⁴ R. = open wide (the eyes). Cf. בִּקְרָה ("Pekah") blossom.

⁵ Mn. *Cover* (by accommodation), the *r.* meaning *heap up*. ⁶ It may be associated with שָׁבַר (break, keep).

Exercise.—To bury. Bury thou. To rule over (רָבַד) the day.¹⁰ To keep the way.¹² The man⁹ (asking) *asked* (verbs first).¹² To (שָׁאַל) seek Jehovah. Inquire of (seek) Jehovah. He left off counting (to count).¹² I surely visited (= visiting, I v.). Thou hast visited the earth.⁹

§ 16. THE IMPERFECT AND PARTICIPLES.

1. The Imperfect.

SING.	PLUR.	SING.	PLUR.
3. m. . . . י	3. m. . . . י	3. m. יִקְטֹל { he will kill	3. m. . . יִקְטֹלוּ { they will kill
3. f. . . . ת	3. f. נִהַר . . . ת	3. f. תִּקְטֹל { she will kill	3. f. תִּקְטֹלְנָה { they will kill
2. m. . . . ת	2. m. . . . י . . . ת	2. m. תִּקְטֹלְךָ { thou wilt kill	2. m. . . . תִּקְטֹלְכֶם { ye will kill
2. f. י . . . ת	2. f. נִהַר . . . ת	2. f. תִּקְטֹלֶיךָ { thou wilt kill	2. f. תִּקְטֹלְנֶיךָ { ye will kill
1. c. . . . א	1. c. . . . א	1. c. אֶקְטֹל { I will kill	1. c. . . . נִקְטֹלוּ { we will kill

It will be observed that the *Impf.* has generally affixes only in the *pl.*; but takes prefixes — of single consonants — throughout. The former are due to the circumstance that the prefixes do not always suffice to indicate the gender and number. The reason why the *Impf.* takes prefixes, while the *Perf.* has only affixes, lies largely in the fact that, in the one case, the emphasis is laid more on the act; in the other, on the one acting.

REM. — The origin of the several prefixes and affixes it is not possible to fix with certainty in every instance. Those of the *1st Pers.* are, respectively, from אֶנִּי, נִהַרְנוּ. The ת prefixed to the *2d Pers.* is from אַתָּה, אַתָּם, etc.; and the affix נָה from הִנֵּה, הִנֵּנָה. The other affixes of the *2d Pers.* (י, י) have been explained (§ 14. 4. n. 1). Of the prefixes of the *3d pers.*, ת may be supposed to be the original feminine ending of the noun. The prefix י, it has been suggested, represents an original *ya* (still found in Arabic). In most cases the vowel has been thinned to ם, but with א (§ 5. n. under Exercise) deflected to ם.

2. The terms *Perf.*, *Impf.*, as applied to the Hebrew verb (notwithstanding the translations appended in the tables above), do not, properly speaking, represent tenses. The former refers to what is *completed*, especially in the past, but also in the present or future; the latter to what is *incomplete*, especially to something about to be entered upon, though also to what has been already

entered upon. The *Perf.* is employed in prophecies and asseverations, where the event is looked upon as certain; the *Impf.*, in speaking of what is possible, may or ought to be. Either may be used of what is customary and of general truths, according to the point of view.

3. The Participles.

<i>Part. active</i>	קָטַל	killing
<i>Part. passive</i>	קָטוּל	killed

The simple stem of the verb alone (Qal; see § 19) has two participles; and even here, the *Part. pass.* appears to be the remnant of a lost passive verbal form of this stem (still used in Arabic).

4. The Participles may be used either as nouns (verbal) or adjectives; take prefixes (the Article and prepositions) and suffixes to indicate gender and number, or (pronominal, to indicate) the relation of government or dependence with respect to some person or thing.

5. The Participles mostly indicate present time; but may refer to the future, especially to something just about to take place; or to the past, in a context descriptive of a past event.

REM. — The original form of the *Part. act.* was qāṭīl. The *ā* has been obscured to *ô*, and *i* heightened to *ē*. In the *Part. pass.*, on the other hand (orig., qatûl), it is the vowel of the second syllable that is unchangeable; while the first, being tone long, is changeable. The *Part.* is based on the *Perf.* of the verb, as the *Imp.* and *Impf.* on the *Inf. cstr.*

גָּרַשׁ* ¹ drive out.	מְגֵרֶשׁ* ² <i>m.</i> common, precincts, suburbs.	צָפַן* cover, keep, lay up.	צָפוֹן* ⁵ <i>c.</i> North.
מָלַט* ³ escape.	סָגַר* ⁴ cover, close up, shut.	קָצַף* ⁶ be angry.	קָצַף* ⁽ⁱ⁾ <i>m.</i> anger.
פָּלַט* ³ escape.	פְּלִיט* [†] <i>m.</i> one escaped.	קָשַׁר* ⁷ bind, conspire.	שָׁבַת* ⁸ rest, cease.
פְּלִיטָה* [†] <i>f.</i> escape, deliverance.			שַׁבָּת* [†] <i>f.</i> Sabbath.

¹ Cf. Sansc. *gras* (Eng. *grass*), devour. ² Properly a *drive* (for cattle). Cf. מְדַבֵּר from דָּבַר (§ 6). ³ R. = make smooth (and *escape*). The next word but one = divide, break through (and *escape*); cf. *plat*. ⁴ Same r. letters as Span. *seguro* (Eng. *secure*). ⁵ So called as the covered, dark region. ⁶ R. קָץ = cut, break. This word means break loose, break out in anger. ⁷ R. קָשׁ = be fast, hard, stiff. ⁸ Mn. "Sabbath." Cf. יָשַׁב, § 14.

Exercise.—*I* am driving out (*Part.*). They drive out (*Impf.*). And¹³ the door³ he shut. Y^ehōwāh will shut (verb first). Shut ye the door. He will be angry. *I* am angry (*Part. act.*). The goodness¹⁰ which thou hast laid up. They will conspire. And it (סִדְרָה) was shut (*Part. pass.*). And ye shall describe⁴ (write) the land.⁹

§ 17. INTRANSITIVE VERBS.

1. קָטַל¹. קָטַן; קָטַן². The principal vowel of the verb is that of the second syllable. On that is generally based the distinction between verbs transitive and intransitive. The verbs already treated have *a* (—) in that position, and are commonly called middle *a* verbs.¹ There are others which have *ē* (—)² or *ō* (i)² in the second syllable, and are called middle *ē* or middle *ō* verbs. The latter classes are generally intransitive, or, as others name them, stative, verbs. They indicate, for the most part, some state or condition of the subject.

2. קָבַד¹. קָבַד (with הֶפְרָה paragogic, קָבַדְהָ; § 15. 4. r. 2). יִקְבֹּד³. Verbs middle *ē* are inflected in the *Perf.* and *Inf. abs.* like verbs middle *a* (see table of Strong Verbs). In the *Inf. cstr.*,¹ *Imp.*,² and *Impf.*,³ they are generally said to take *a* (—) in the second syllable. As a matter of fact, most of the *Inf. cstrs.* of middle *ē* verbs end in *ō*.⁴

3. קָטַן¹. קָטַן². קָטַן³. Verbs middle *ō* retain *ō*, under the tone, throughout the *Perf.*;¹ but in an open syllable without the tone it becomes Šewā (§ 14. 3. r. 3);² and in a shut syllable without the tone, Qāmeç-hāṭūph (§ 2. r. 2).³ In the forms following the *Perf.*, verbs middle *ē* and middle *ō* conform to the same law of vocalization, excepting the Participles (*Qal*; see § 19), which take the form of the *Perf.* (3. s. m.).^b

^a The middle *ē* verbs, strong and weak, most used are the following:

נָבַל, מָת, מָלָא, קָבַד, יָרָא, יָבֵשׁ, טָמֵא, טָהַר, הִפְעֵן, יָקַן, נָבַל, מָת, מָלָא, קָבַד, יָרָא, יָבֵשׁ, טָמֵא, טָהַר, הִפְעֵן, יָקַן. In addition, there is a considerable number of verbs which in the ground-form are either middle *ē* or *a*, but which are always middle *ē* in Pause (§ 6. 4. r.), and take *ē* as a pretonic vowel before a suffix, in all cases without change of sense.

^b The following are the more common middle *ō* verbs: מָוֵב, בּוֹשׁ, אָוֵר, קָטַן, יָבַל.

REM. 1. — Both forms of the *Inf. cstr.*, **קָטַל**, **כָּבַד**, may take a feminine ending (**קַטְלָה**, **כָּבְדָה**), and may then be used either as proper infinitives or substantives. These forms are mostly found in the intransitive verbs.

REM. 2. — There are about thirty middle *a* verbs which take *a* also in the second syllable of the *Impf.* (Qal); and about twenty that may have either *a* or *o*.

בוש be ashamed. בָּשַׁת * ¹ <i>f.</i> shame.	נָבַל † foolish. נִבְלָה † <i>f.</i> folly.
זָקֵן † ² be old. זָקֵן old.	נִבְל * (i) <i>m.</i> psaltery. נִבְלָה * <i>f.</i> corpse.
יָרָא ³ be afraid. יָרָא fearing. יָרָא * <i>f.</i> fear.	קָטַן † be small, young. קָטַן small.
מָלֵא ⁴ be full. מָלֵא full. מָלֵא * <i>m.</i> fulness.	קָטַן ⁶ small.
נָבַל * ⁵ be (lax) foolish, wither, fade.	שָׁפַל * be low, humbled. שָׁפַלָה ⁷ <i>f.</i> plain, valley.

¹ Mn. "Ishbosheth" (**אִישׁ-בֹּשֶׁת**, 2 Sam. ii. 8). ² The connection between being old and "cane" (**זָקֵן**) is not remote. Note also form of first letter. ³ י and ו are interchangeable in certain פ"י verbs; and **יָרָא** approaches, in sense and sound, "wary." ⁴ Mn. "Millo" (**הַמְּלוֹא**) = the Filling, fortification, a part of ancient Jerusalem, 1 Kings ix. 15). ⁵ Mn. "Nabal" (**נָבַל**) fool, 1 Sam. xxv. 25), originally so called from unresponsiveness, like the unstrung cord of a viol. Note the same general idea in the other words. ⁶ Mn. "Joktan" (**יֶקְטָן**, Gen. x. 25), a descendant of Shem. Was he smaller or simply younger? ⁷ "Shephelah" = the Lowlands, one of the districts of southern Palestine.

Exercise. — Abraham (**אַבְרָהָם**) was old (see R. 1). Abraham was very² rich.¹¹ Thou hast acted foolishly (been foolish). And the leaf (**עֵלֶה**) has faded. I am small. This (*f.*) will be small (R. 2). He will be humbled. Thou art humbled (Perf.). They were not¹¹ able.⁹ She was not able. I was able. Jehovah shall be glorious.¹¹ I fear (Part.) God.

REM. 1. — With a finite verb (a verbal sentence), the order of words in a sentence is usually: (negative) verb, subject, object. In a nominal sentence (substantive or pronoun) with its predicate (substantive, adjective, or participle), the order is: subject, predicate. An adverb limiting an adjective follows it.

REM. 2. — In this Exercise the *Impfs.* are in *a*.

§ 18. LENGTHENED FORM OF THE IMPERFECT AND WĀW CONSECUTIVE.

1. ¹ **אֶקְטַלְהָ** I will kill, let me (I would like to) kill; **נִקְטַלְהָ** let us kill. It has been seen (§ 15. 4. R. 2; § 17. 2) that the *Imp.*

besides its ordinary form has also a lengthened one, generally expressive of strong desire, entreaty. Following this analogy, there is also a lengthened form of the *Impf.* called the Cohortative. It is formed in the same way as the lengthened *Impf.* by appending $\bar{a}h$ (ךָ) to the ordinary form.¹ This paragogic ךָ takes the tone like ךָ and ךָ . With few exceptions, it is found only with the 1st Pers. (*s.* and *pl.*), but occurs in all classes of verbs, and in all Imperfects excepting, naturally, the Passives. It indicates the special direction of the will toward the act, and carries the idea of purpose, wish, or exhortation (*pl.*).¹

REM.—That the vowel originally under the tone is volatized before $\bar{a}h$, the latter attracting the tone to itself, is in harmony with a law already considered (§ 6. 5. r.; § 14. 3. r. 3).

2. *Wāw consecutive.* ¹ “In those days Hezekiah was sick (*Perf.*) . . . and (*Wāw consecutive*) there came (*Impf.*) to him Isaiah . . . and (*Wāw consec.*) said (*Impf.*)”: 2 Kings xx. 1. ² “Lest he put forth (*Impf.*) his hand and (*Wāw consec.*) take (*Perf.*) . . . and (*Wāw consec.*) live (*Perf.*) forever”: Gen. iii. 22. It has been observed (§ 16. 2) that the *Perf.* and *Impf.* of the Hebrew verb are not limited to the expression of time past and future respectively. They have also a still more marked peculiarity in their relation of sequence to one another. In a narrative of past events, for example, only the first of the verbs is ordinarily put in the *Perf.* Those that follow are in the *Impf.*, the narrative being looked upon as continuous from that point.¹ On the other hand, if a series of events be regarded as taking place in the future, the verb introducing the narrative will be put in the *Impf.*; while those that follow will be in the *Perf.*, the matter described being looked upon by the narrator as completed (in the future).² This peculiar consecution of the *Perf.* and *Impf.* is indicated by what is known as *Wāw consecutive*; that is, by a ךָ so pointed as generally to denote when joined to a *Perf.* or *Impf.* that it sustains this peculiar relation to the verb next preceding.

REM. 1.—The original form of *Wāw consec.* was *wa* (ךָ).

REM. 2.—*Wāw consec.* is always joined to the verbs successively which it is expected to affect, the same being placed at the head of the connected clauses. If this order is broken (in prose), a new start has to be made.

REM. 3.—It is not necessary, though usual, that *Wāw consec.* should be preceded by a verb in the *Perf.* or *Impf.* An *Impf.* or *Part.*, or some statement or *implication* of past or future time, may suffice to begin the series. For example, a number of books of the Bible begin with the *Impf.* and *Wāw consec.*, implying the existence of the book or books preceding.

3. ¹ וַיִּקְטַל and he killed. ² וַיֹּאמֶר and he said (יֹאמֶר = *Impf.* of אָמַר). With the *Impf.*, Wāw consec. has its original form (וּ); and on account of its close connection with its word, the letter following, if not a guttural, has D. forte.¹ Still further, *wa* being a syllable prefixed, it attracts the tone toward it, from the final to the penultimate syllable — *if the latter be an open syllable*, and the tone is not already on it — with a corresponding change (shortening) of the final vowel (§ 3. 3).²

REM. 1. — Before א of the 1st Pers., which does not admit a D. forte, Wāw consec. becomes וּ (§ 5. 1). וַאֲקַטֵּל.

REM. 2. — Before the prefix וּ, the pointing is וּ, and D. forte is omitted (§ 4. 2. footnote; § 9. n. 3). וַיִּקְטַל.

REM. 3. — The 1st Pers. s. retains the tone on the final syllable. וַאֲמַר.

REM. 4. — Wāw consec. is not infrequently — mostly, however, in the later books — joined to the Cohortative form וַאֲשַׁמְרֵהּ and I kept. Its usual demand for a shortened form of the *Impf.*, when such a form is possible, will be specially noted hereafter.

4. ¹ וַיִּקְטַל and he will kill; וְהָיָה and it will (be) come to pass. ² וַעֲמַדְתָּ and thou shalt stand. With the *Perf.*, Wāw consec. takes the pointing of Wāw copulative (§ 13) under the same circumstances,¹ and the tone is often *thrown forward* upon the final syllable, if it be not already there.² The projection of the tone serves to distinguish Wāw consec. from Wāw copulative. It also well indicates the force of the former with the *Perf.*, the thought being thrown forward by it into the future, in harmony with the verb that precedes.⁴

זָבַח¹ slaughter, (especially for) sacrifice. זָבַח (i) *m.* slaughtering, sacrifice.

מִזְבֵּחַ *m.* altar.

זָכַר² remember. זָכָר *m.* male.

טָבַח† slaughter, (especially for) eating. טָבַח* guard (executioner).

טָבַח† *m.* slaughter.

לָמַד³ learn, (in some forms) teach.

קָרַב draw near. קָרֵב (i) *m.* midst.

קָרָבָן⁴ *m.* gift, sacrifice. קָרוֹב near, neighbor.

שָׁמַע⁵ hear. שָׁמוּעָה* *f.* report.

¹ Cf. טָבַח. ² Mn. "Zechariah" (וַזָּכֵר יְהוָה Jehovah has remembered). זָכָר distinguishes the male (sexually) as נִקְבָּה the female. ³ Mn. "Talmud" (תַּלְמוּד) = that which is taught. ⁴ Mn. "Corban" (Mk. vii. 11). ⁵ Mn. "Ishmael" (יִשְׁמַעֵאל God heareth).

^a The shifting of the tone never occurs in Pause (§ 6. 4. n.); with the 1st Pers. *pl.*; when another tone syllable would immediately follow; or in certain other forms of the Strong and Weak verbs to be noted when they occur.

Exercise.—Let us draw near. O keep¹⁵ this (§ 15. 4. r. 2). O hear! (*Impf.* = **יִשְׁמַע**, § 17. 2). Let us hear. And (w.c.) ye shall sacrifice. And (w.c.) I remembered. They shall hear and (w.c.) shall keep. And (w.c.) thou shalt stand.⁵ He heard and (w.c.) kept. I have heard and (w.c.) will remember. In (**בְּ**) the midst. And (w.c.) God remembered Noah (**אֶת־נֹחַ**, § 2. vocab.).

§ 19. VOICES OF THE VERB.

1. **קָטַל**. The *Perf.* 3. s. m. of the verb, as inflected above (§ 14), is one of its simplest forms, and is accordingly taken as a ground-form.¹ Cf. § 16. 5. r. For the same reason this stem throughout is called the Qal (i.e., light) stem.

REM. 1.—The Hebrew verb is found in lexicons and generally cited in grammars under this form, excepting verbs **יָרָא** and **יָרָא** (§ 14. 2) whose *Inf. estr.* is given. **יָרָא** rule; but **יָרָא** to rise up.

REM. 2.—For convenience this form of the verb is translated in vocabularies as though it were an *Inf. estr.* **קָטַל** kill, or to kill; lit., he has killed.

REM. 3.—This same form of the Q. (theoretically, when stripped of its vowels) is generally used to represent the root of Hebrew words of three letters (§ 14. 1); though a nominal root of the same form may exist alongside of it (**דָּבַר** = **דָּבַר** or **דָּבַר**); and there is a class of verbs called Denominatives, which is derived directly from nouns, themselves primitive or derivative. **אָהַל** live in a tent, from **אָהַל**³³ tent.

2.

פָּעַל Qal	קָטַל Qal
נִפְעַל Niph'al	נִקְטַל Niqtal
פִּיעַל Pi'el	קִיטַל Qitt'el
פֻּעַל Pu'al	קֻטַל Qu'ttal
הִתְפַּעֵל Hithpa'el	הִתְקַטַּל Hithqat'tel
הִפְעִיל Hiph'il	הִקְטִיל Hiqt'il
הִפְעִיל Hoph'al	הֻקְטַל Hoqtal

Besides the primitive stem of the verb (Qal), there are several others based upon it and used to express various modifications of the verbal idea. These different formations have generally received the name "Conjugations"; but they are less incorrectly named

Voices. The derived stems (or voices) are formed from the Q. stem by means of prefixes, certain vowel changes, and the repetition of the second or third radical letter. The several Voices of the Hebrew verb (excepting Qal) have commonly received their names from the forms they took with the verb **פָּעַל**, which was formerly used as a paradigm (§ 14. 2). But since that verb has been rejected as a paradigm, because poorly adapted to the purpose, and **קָטַל** has been generally substituted for it, it seems more practical to use the latter as the basis of designation. Familiarity with the old names, however, will be found necessary in using the lexicon and other grammars; hence both are given. Few verbs appear in all the Voices; some are found only in a single one.

כָּזַב * deceive, deal treacherously.	קָלַל ⁴ be light, hold light, curse.
בָּגַד ¹ (i) <i>m.</i> a garment.	קָלְלָהּ * <i>f.</i> curse.
לָבַד take (prey, a city, etc.), choose out.	שָׁכַב ⁵ settle, lie down. מְשָׁכַב <i>m.</i> lying down, bed.
לָקַח ² take.	שָׁכַם rise up (early). שֵׁכָם † <i>m.</i> shoulder.
קָוַם ³ rise up, (Hi.) establish. קוֹמָה <i>f.</i> height. מְקוֹם <i>c.</i> place.	

¹ The connection between noun and verb seems to be the same as between *robe* and *rob*, the garment being the thing oftenest stolen. ² This and the preceding word are to be carefully distinguished in form and sense. ³ Mn. *ταλαιθά κούμ* = "Damsel, Arise!" Mk. v. 41. ⁴ Mn. Qal. ⁵ This word and the next should be associated. The root of each means to bow, that of **שָׁכַם** to let down the shoulder (used of the camel, etc.) for the (early) morning burden.

§ 20. THE NIQTAL (*Niph'al*).

<i>Perf.</i> ... נִקְטַל	<i>Inf. cstr.</i> ... הִנְקַטְל	<i>Imp.</i> ... הִנְקַטְל
<i>Part.</i> ... נִקְטָל	<i>Inf. abs.</i> ... הִנְקַטְל (or נִקְטַל)	<i>Impf.</i> ... יִנְקַטְל

1. This Voice is formed by prefixing **נ** to the primitive stem. Throughout the Strong verb its original vowel *a* has been thinned to *i*. The prefix **נ** actually appears only in the *Perf.*, *Part.*, and one form of the *Inf. abs.* In the *Inf. cstr.* and *related parts*, the syllable *in* — *hin* for distinctness — is used, whose *n* is then assimilated to the first radical (§ 4. 2. r.). The aspirate **ה** is used with it,

except in the Impf., which has prefixes of its own, where ה is syncopated.

REM. 1. — The characteristic sign of the Ni. is for the Perf. and Part. a prefixed ם; for the remaining parts a D. forte (compensative) in the first radical.

REM. 2. — The tone in the Inf., Imp., and Impf. is generally retracted (ֿ) in the last syllable becoming (ֿ) when a syllable having the tone follows it immediately. אֶתְּמַרְנָא take heed now.

REM. 3. — The Impf. 1. s. may take ֿ as well as ֿ with א (§ 5. n. under Exercise). אֶתְּמַלְּא.

REM. 4. — The second form of the *Inf. abs.* is based on the *Perf.* as the first follows the *Inf. cstr.*

REM. 5. — The inflection of the Ni., on the basis of these typical forms, is quite analogous to that of Qal.

2. ¹ שָׁמַר keep; נִשְׁמַר keep oneself, take heed. ² קָבַר bury; נִקְבְּרָא be buried. In meaning the Ni. is either reflexive¹ (occasionally reciprocal), or — what is now more common — passive² of the Qal.

בְּרִית¹ f. covenant.

גָּנַב*² steal.

כָּפַר³ cover, atone. כֶּבֶד m. a young

lion. כֶּבֶר † m. bribe. כִּפְּרַת* f.

(cover of the ark) mercy-seat.

כָּרַת¹ cut, cut off.

מָכַר⁴ sell.

פָּרַע break, break in. פָּרַע*⁵ (i) m.
a breach.

פָּרַשׁ⁶ break, spread, scatter.

פָּרַשׁ m. rider, riding-horse.

שָׁלַם be whole, well, at peace. שָׁלוֹם

m. peace. שָׁלַם⁷ m. (mostly pl.)
peace-offering.

שָׁמַד⁸ smite, destroy.

¹ R. = cut (like that of כָּרַת), so, separate, decide. בְּרִית and כָּרַת ("cut a covenant") are often found together. ² Note 2d syl., nab. ³ Cf. קָבַר.¹⁵ Mn. "cover." The young lion was so called on account of his luxuriant mane. The bribe covered the eyes. ⁴ Cf. Lat. *mercator*, merchant. ⁵ Mn. "Perez" — Uzzah, 2 Sam. vi. 8. ⁶ Mn. "Pharisee" = the separated. The roots פָּרַשׁ and פָּרַשׁ are allied in sense (the idea of the rider being of one who springs forward, breaks away). ⁷ Mn. "Salaam" (= peace), a form of salutation in the East. ⁸ Cf. the root-letters with the consonants of "smite."

Exercise. — And if (אִם²) it shall be stolen (Ni.). And (w.c.) that soul (נַפְשִׁי f.) shall be cut off. And he (w.c.) shall be sold. The land (f.)⁹ shall not be sold. And thou (w.c.) shalt spread abroad. In peace. They shall be scattered. And I (w.c.) shall be destroyed. Ye shall be utterly (Ni. Inf. abs.; § 15. 2) destroyed. To be destroyed. I will be sanctified⁶ (Ni.). I will be honored¹¹ (Ni. Cohort.). He was shut in.¹⁶ Shut thyself in (Ni.).

§ 21. THE QITṬĒL (*Pi'el*), QUTṬAL (*Pu'al*), AND
HITHQATṬĒL (*Hithpa'el*).

<i>Perf.</i>	קָטַל	קִטְּלָה	הִתְקַטַּל
<i>Inf. cstr.</i>	קָטֹל	קִטְּלוּ	הִתְקַטְּלוּ
<i>Inf. abs.</i>	קָטֹל (קָטַל)	קִטְּלוּ	הִתְקַטְּלוּ
<i>Imp.</i>	קָטֹל	קִטְּלוּ	הִתְקַטְּלוּ
<i>Impf.</i>	יִקְטֹל	יִקְטְּלוּ	יִתְקַטְּלוּ
<i>Part.</i>	מִקְטֹל	מִקְטְּלוּ	מִתְקַטְּלוּ

1. The most characteristic mark of these Voices is the doubling of the middle radical throughout; another, common to the first two, is the Šewâ (originally a vowel) under the preformatives. The vowel in the first syllable of Qi. (orig. *a*, as in Q., Ni.) has been thinned in the Perf. to *i*, though appearing in all the other forms of this Voice and everywhere in Hithq. The *original* vowel of the second syllable (*a*) appears in all forms of the Perf. having affixes beginning with a consonant (see table below); elsewhere in the Qi. and Hithq. it has been thinned to *i*, and then, under the influence of the tone, heightened to \bar{e} (§ 2. table). In the Inf. abs., δ of the final syllable is from an original \hat{a} (as in Q.).

REM. 1. — The prefix מִ in the Participles of these and the following Voices is connected with the Interrogative Pronoun. מִי (*one who* —).

REM. 2. — Three verbs, when not in Pause, take *e* instead of \bar{e} in the Perf.
3. *s. m.* קָפַר, קָבַם, קָדַר.

REM. 3. — The D. forte in the middle radical of verbs of these Voices may be dropped when such letter is not supported by a full vowel (§ 4. 2. foot-note).

2. The Qu. is still further characterized by a so-called “dark vowel” *u* (rarely *o*) in the first syllable. It lacks the Inf. cstr. (except Ps. cxxxii. 1) and the Imp.

3. The Hithq. is formed directly from the Qi. by restoring the original vowel of its first syllable and prefixing the syllable Hith. In the *Impf.* and *Part.*, which are provided with other prefixes, the weak ה of the prefix הִתְ is syncopated after such prefixes.

REM. — If the first radical is a sibilant (§ 1. 5), the ה of the prefix changes places with it, for euphonic reasons (as הִשְׁתַּמֵּר for הִשְׁתַּמֵּר). If, further, that sibilant is צ, the ה not only changes places with it, but is itself changed to ט (as הִתְצַדֵּק for הִתְצַדֵּק). If, again, the stem begin with the Linguals

ת, ד, or ט (occasionally נ, כ; ש, ר, ז, once each), the ת of the prefix is assimilated to it, the same being indicated by D. forte *compensative* (as הטהר for הִתְטַהַר purify oneself).

4. ¹ שִׁבַּר *shiver* (Q. break). ² סָפַר *recount, relate* (Q. count); רָדַף *persecute* (Q. follow); קָבַר *bury many* (Q. bury). ³ לָמַד *teach* (Q. learn). ⁴ נָגַב *be stolen*. The Qi. Voice as related to the Q. mostly carries the idea of *intensity*,¹ including that of repetition;² occasionally that of causation.³ The Qu. is the Passive of Qi. (sometimes of the Q.).⁴

5. ¹ הִתְקַדַּשׁ *sanctify oneself*. ² הִתְרְאוּ *look at one another*. ³ הִתְפַּתַּח (§ 5.2) *open for oneself*. ⁴ הִתְהַלְּךָ *feign oneself sick*. ⁵ יִשְׁתַּכְּחוּ *they will be forgotten*. The Hithq. Voice holds nearly the same relation to the Qi. that the Ni. does to the Q. It is (1) chiefly reflexive (intensive);¹ but, also, (2) reciprocal;² (3) medial (do for oneself);³ (4) has the idea of giving oneself out as something;⁴ and (5) rarely has a Passive signification.⁵

טָהַר¹ *be clean*. טָהַר *clean*.

טָמֵא *be unclean*. טָמֵא *m. unclean*.

טָמְאָה * *f. uncleanness*.

קָבַם² *tread, wash*. קָבַם³ *m. lamb*.

סָתַר⁴ *cover, hide*. סָתַר * (i) *m.*

hiding-place, covert, secrecy.

פָּתַח⁵ *open*. פָּתַח (i) *m. door*.

רָדַף⁶ *follow*.

שָׁכַח⁷ *forget*.

שָׁבַן⁸ *settle down, dwell*. מִשְׁכָּן *Tabernacle*.

¹ Assoc. with following (clean, unclean), which also begins with ט. ² *Washing* was done by *treading*. Fix in mind as one of the three exceptions named above.

³ R. allied to that of קָבַם. ⁴ Qi. Part. = מִסְתַּר, with which compare *mystery*.

⁵ Mn. Páthah. Cf. דָּלַת, § 3. ⁶ Mimetic. Repeated, the word sounds like the hoof-beat. ⁷ Same radicals הִשְׁךָ⁵ (here darkness of memory). ⁸ Mn. "Shekinah," connected with the Tabernacle.

Exercise.—Thou hast spoken.⁶ He has spoken. Wash thou. Let him wash. And he (w.c.) washed. Is not (§ 11. 4. r. 3) David (דָּוִד) hiding himself (Hithq. Part.)? I will cause to dwell (Cohort.). On (in)¹² the Sabbath.¹⁶ The heavens¹⁰ recount¹² (Part.) the glory of God (כְּבוֹד־אֱלֹהִים). How¹¹ shall we justify ourselves?¹³ Sanctify yourselves.⁶ To sanctify. (The one) sanctified. He made atonement.²⁰ Atonement was made (Qu.).

REM.—Only the Voices treated in the present section are to be used in this Exercise.

§ 22. THE HIQTĪL (*Hiph'ûl*) AND HOQTAL (*Hoph'al*).

	Hi.		Hi.		Ho.
Perf.	הִקְטִיל	Impf.	יִקְטִיל	Perf.	הֻקְטַל
Inf. cstr.	הִקְטִיל	(Jussive)	יִקְטַל	Inf. abs.	הֻקְטַל
Inf. abs.	הִקְטַל	(Jussive)	תִּקְטַל	Impf.	יִקְטַל
Imp.	הִקְטַל	Part.	מִקְטִיל	Part.	מִקְטַל

1. The characteristic mark of the Hi. and Ho. Voices in the Perf. is a prefixed ה; in the Inf. and related forms (including the Part.) of the Hi. it is the vowel *a*, of the Ho. the dark vowel *o* (or *u*) under the preformative letter. Both the vowels in the Hi. Perf. were originally *a*. The first has been uniformly thinned to *i*; the second (as *Inf. cstr.*, etc., following verbs ע"ו) becomes *i*, except before consonantal suffixes, and takes the tone. In the Inf. cstr. and related parts (also the Part.), an original *i* of the second syllable has been lengthened to *i*, except in the ground-form of the Imp. and in the Jussive (see 2), where the normal heightening of *i* to \bar{e} under the tone has taken place.^a

REM. 1. — It will be noted that the final vowel of the *Inf. abs.* in these Voices is \bar{e} (like the dominant *Inf. abs.* Qi.).

REM. 2. — The Ho. Part., like the other two *Pass. Part.*, has \bar{a} in the last syllable.

2. ¹הִקְטִילָהּ. ²הִקְטִילֵי. ³וַיִּקְטַל. It has been seen (§ 15. 4. r. 2; § 17. 2; § 18. 1) that both the Imp. and Impf. may have lengthened forms with an accompanying change of sense. Ordinary forms of the Imp. and Impf. may also be shortened. In the Strong Verb this takes place only in the Hi. Voice; namely, in the ground-form of the Imp. and in the Impf. (chiefly 2. and 3. s.). The shortened form of the Imp. maintains itself only when *without augment at the end*. In the case of the lengthened Imp.,¹ and with inflectional and other additions,² it assumes its normal state. The Impf. Jussive is used to express a command, wish, or (with אַל) a prohibition. Such forms have arisen from a natural effort to speak the word quickly. Connected with this is a tendency to draw back the tone from the final syllable. And inasmuch as the same tendency was

^a The form הִקְטִילָהּ (Impf. 2. and 3. f. pl.), although found in the table below, does not occur; but the Imp. 2. f. pl. follows this analogy. הִקְטִילָהּ.

observed with *Wāw consec.* of the Impf., we often find the two forms agreeing orthographically.³

3. ¹ **הִקְדִּישׁ** sanctify (Q. be holy); **הִצְדִּיק** declare righteous (Q. be righteous). ² **הִגְבִּיר** show one's self strong (Q. be strong). ³ **הִשְׁלַךְ** is (has been) cast away (Hi. to cast away). In sense the Hi. is (much oftener than Qi.) a causative Voice. With a personal object it is indirectly causative; i.e., such person is caused to do or be the thing denoted by the verb.¹ Without a personal object it is directly causative; i.e., the thing itself denoted by the verb becomes the object.² The Ho. is *Pass.* of the Hi., sometimes of the Q.³

גְּבוּל *m.* coast, border (see following).

גָּבַר¹ be strong, prevail. **גִּבּוֹר** *m.* hero.

גְּבוּרָה *f.* strength. **גָּבַר** (*cstr.* **גִּבְרָר**)
m. man (poetic).

דָּבַק cleave, follow closely, hard.

כָּשַׁל² stumble.

לָבַשׁ³ clothe. **לְבוּשׁ** *m.* clothing.

נָפַל fall. Mn. "Nephilim": Gen. vi. 4.

שָׁלַח⁴ send, stretch forth. **שֻׁלְחָן** *m.*
table.

שָׁלַךְ⁵ (Hi. and Ho.) cast down, away,
out.

¹ One of a series of words beginning with **גב** which mean *be rounded out, gibbous*. This word = be high: so *strong*; the preceding, be high, and so marking a boundary. ² Sometimes associated with **נָפַל** "stumble and fall." ³ A pupil suggests *lavish* (i.e., in clothing) as mnemonic. ⁴ Mn. "Siloam" (*Σιλωάμ*, John ix. 7, "by interpretation Sent"). ⁵ To be associated with preceding; the one = throw *out*; the other, throw *down*.

Exercise. — All the coast of Yisrā'el. The waters³ prevailed (Q.) exceedingly.² And he (w.c.) shall make strong a covenant.²⁰ And he (w.c.) followed hard (Hi.). They stumbled and fell. Ye have caused to stumble. And he (w.c.) shall cleave. He cast away. To cast away. I was cast away. Cast not (**לֹא**) away (§ 15. 4). And she (w.c.) cast down. And *thou* art cast out. The head³ shall be (*Part.*) cast out. He sent. They sent. He put forth the hand.³ And he (w.c.) shall fall. She fell.

§ 23. GUTTURAL VERBS.—AN INITIAL GUTTURAL.

1. Guttural Verbs are those having gutturals (including **ך, ך, ך**) among their radical letters. **ס** is regarded as a guttural only when used as a consonant (not when a vowel-letter, and so quiescent). For the peculiarities of **ך** and **ך**, see § 1. 4, § 5. 5, respectively. The

latter section might now be reviewed with profit, since it contains the general principles distinguishing, in their inflection, the guttural from other Strong verbs.

	Q. ^a		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	עָמַד		נֶעְמַד	הֶעְמִיד	הֵעָמַד
3. <i>f.</i>	עָמְדָה		נֶעְמְדָה	הֶעְמִידָה	הֵעָמְדָה
2. <i>m.</i>	עָמַדְתָּ		נֶעְמַדְתָּ	הֶעְמַדְתָּ	הֵעָמַדְתָּ
<i>pl. 2. m.</i>	עָמַדְתֶּם		נֶעְמַדְתֶּם	הֶעְמַדְתֶּם	הֵעָמַדְתֶּם
<i>Inf. cstr.</i>	עֹמֵד		הַעֲמִיד	הַעֲמִיד	wanting
<i>Inf. abs.</i>	עֹמֹד		נֶעְמֹד	הַעֲמֹד	הַעֲמֹד
<i>Imp. s. m.</i>	עֲמַד	חֹק	הַעֲמַד	הַעֲמַד	wanting
<i>f.</i>	עֲמְדִי	חֹקִי	הַעֲמְדִי	הַעֲמְדִי	
<i>pl. f.</i>	עֲמַדְנָה	חֹקְנָה	הַעֲמַדְנָה	הַעֲמַדְנָה	
<i>Impf. s. 3. m.</i>	יַעֲמֹד	יִחֹק	יִנְעַמַד	יִנְעַמִּיד	יִנְעַמַד
2. <i>f.</i>	תַּעֲמְדִי	תִּחֹקִי	תִּנְעַמְדִי	תִּנְעַמְדִי	תִּנְעַמְדִי
1. <i>c.</i>	אֶעֱמַד	אֶחֹק	אֶנְעַמַד	אֶנְעַמִּיד	אֶנְעַמַד
<i>pl. 3. f.</i>	תַּעֲמַדְנָה	תִּחֹקְנָה	תִּנְעַמַדְנָה	תִּנְעַמַדְנָה	תִּנְעַמַדְנָה
<i>Part. act.</i>	עֹמֵד		נֶעְמֵד	מַעֲמִיד	
<i>Part. pass.</i>	עֹמֹד				מַעֲמֹד

2. יִחְדַּל לִי. The following are the chief points of difference between the verb whose typical forms are given in the table and the ordinary Strong verb: (1) An initial guttural requiring Šewā takes a Hātēph. (2) With a preformative letter the guttural is either closely joined to it (mostly ך), forming a shut syllable,¹ or it is loosely joined, forming a half-open syllable (§ 3. 4). In the latter case, which is by far the more common, if the second radical has a

^a Typical forms only are given in this and a few subsequent tables. The remaining ones can easily be supplied by the student on the basis of קָמַל, following the analogy of the typical forms.

vowel, the guttural will take a Hātēph corresponding to the short vowel of the preformative; if the vowel of the second radical is volatized the guttural will take a short vowel corresponding to that of the preformative (Q. Impf. 2. *f. s.*, 3. *m.*, 2. *m. pl.*, etc.). The vocalization is further disturbed (changed from the *a* class of vowels) only when an original *a* thinned to *i* (§ 5. 2) lies at the basis of the form (Perf. Ni., Hi., etc.). (3) When the initial guttural would, if an ordinary letter, be doubled, compensation is made for the doubling by heightening the preceding vowel (Ni. Inf., Imp., Impf.).

REM. 1. — The vowel *i* of the Q. Imp. 2. *s. f.* is explained elsewhere (§ 12. r. 1).

REM. 2. — Some forms of קָחַ are given (Q. Imp., Impf.) as an example of a verb whose Imp. and related parts take *a*.

REM. 3. — The Qi. and Qu. Voices are omitted as offering no irregularities.

אֶבֶן ¹ *f.* stone.

אָסַף ² collect, assemble.

אָמֵן ³ be faithful, true, (Hi.) believe.

אֱמוּנָה *f.* faithfulness. אֱמֶת (= אֱמֶת) *f.* truth.

הִוֹךְ ⁴ be strong, (Hi.) lay hold of.

הִוֹךְ strong.

הִרְלָה ⁵ cease, leave off.

לֵב (לֵבָב)⁶ *m.* heart; *pl.* לְבוֹת .

עָבַר ⁷ pass over, along. עֵבֶר *m.* passage (ford), place of passage, the beyond. עֵבֶרָה * *f.* (overflow of) anger.

עָזַב ⁸ leave, forsake.

עָזַר help. עֲזָרָה * (*e*) (עֲזָרָה *f.*) help.

¹ Mn. "Ebenezer" (= $\text{עָזַר$, אֶבֶן), 1 Sam. iv. 1. ² Asaph (אָסַף) was a collector of psalms: 1 Ch. vi. 24. ³ Mn. and deriv. "Amen." ⁴ Mn. "Hezekiah" (הִוֹךְ) strength of Jehovah). ⁵ Discrim. from עָזַב (see § 15). ⁶ The heart, too, needs *lav-ing*. ⁷ Origin of the word "Hebrew," as those coming over the Jordan or Euphrates. ⁸ Used by our Lord (in Aramaic form) on the cross ($\text{לָמָּה עָזַבְתָּ$, cf. Ps. xxii. 2): Matt. xxvii. 46.

Exercise. — They were not able⁹ to stand.⁵ 'Abhrāhām believed in (ב) Jehovah. Forsake not wisdom.³ The people⁹ had not assembled themselves (Ni. Perf.). Be strong. And (w.c.) the men⁹ laid hold. The land (*f.*)⁹ shall be forsaken (Ni.). Jehovah hath helped. She left off speaking (Qi. Inf.).⁶ Pass along (*pl.*). He made pass over. He stood⁵ before (לִפְנֵי) Jehovah. I have served.⁸ Holding in service (Hi. Part.). I am (Ni. Perf.) helped. To be helped.

§ 24. VERBS WITH A MEDIAL GUTTURAL.

	Q.	Ni.	Qi.	Qu.	Hithq.
<i>Perf. s. 3. m.</i>	שָׁחַט	נִשְׁחַט	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
3. <i>f.</i>	שָׁחַטָה	נִשְׁחַטָה	בָּרַכָה	בָּרַכָה	הִתְבָּרַכָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
<i>pl. 2. m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם
<i>Inf. estr.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ	wanting	הִתְבָּרַךְ
<i>Inf. abs.</i>	שָׁחוּט	נִשְׁחוּט	—	—	—
<i>Imp. s. m.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ	wanting	הִתְבָּרַךְ
<i>f.</i>	שָׁחַטִי	הִשְׁחַטִי	בָּרַכִי	—	הִתְבָּרַכִי
<i>pl. f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַכְנָה	—	הִתְבָּרַכְנָה
<i>Impf. s. 3. m.</i>	יִשְׁחַט	יִשְׁחַט	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
2. <i>f.</i>	תִּשְׁחַטִי	תִּשְׁחַטִי	תִּבְרַכִי	תִּבְרַכִי	תִּתְבָּרַכִי
1. <i>c.</i>	אִשְׁחַט	אִשְׁחַט	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
<i>pl. 3. f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט	מְבָרַךְ	—	מִתְבָּרַךְ
<i>Part. pass.</i>	שָׁחוּט	—	—	מְבָרַךְ	—

1. The following changes from verbs non-guttural, in addition to those referred to in the preceding section, are worthy of notice: (1) The original $_$ has been restored, through the influence of the guttural, in the first syllable of the Q. Imp., in the forms ending in $_$ and $_$. (2) By the same influence, $_$ is introduced in the last syllable of the Q. Imp. and Impf. This change is no more general elsewhere, because a guttural has less influence on a following than on a preceding vowel.

REM. 1.—The change to the verb **בָּרַךְ** in the last three Voices is because **ך** alone in this position (except Ezek. xvi. 4) requires compensation for an omitted D. forte by heightening the preceding vowel. The other gutturals (**ע**, **ה**, **ח**, and sometimes **א**) permit D. forte to be simply implied (§ 5. 1). שָׁחַט, (Qi.) שָׁחַט.

REM. 2.—The vowel heightened through the omission of D. forte is unchangeable.

REM. 3.—The letter ר takes a composite in place of simple Šewā in forms of the Qi. and related Voices before syllables beginning with ב, and having the tone.

יָצַק¹ (and צָעַק) cry out.

כְּרוּב *m.* Cherub.

כַּרְם² *c.* vineyard.

לָחַם³ (Q.) eat, fight; (Ni.) fight.

לֶחֶם *m.* bread. מִלְחָמָה *f.* war.

שָׂרַף burn. Mn. "Seraph."

שָׁחַט⁴ slay (espec.) for sacrifice.

שָׁחַת⁴ corrupt, destroy. שָׁחַת + *f.* corruption, destruction.

שָׁמַט⁵ be quiet, rest.

שָׂרַת (Qi.) serve, minister, (Qi. Part.)

מְשָׂרֵת⁶ servant, minister.

¹ Mimetic. ² With servile letter ל = בְּרָמֶל, i.e., vineyard-like. ³ Mn. "Bethlehem" (= לֶחֶם, בֵּית). ⁴ R. שָׁח = be low; שָׁחַח, שָׁחָה⁴⁹ sink; שָׁחַט lay low, שָׁחַת destroy. ⁵ Discrim. from שָׁחַט. ⁶ Syn. of שָׂבַר. The latter is more slavish, the former voluntary, noble service.

Exercise.—They cried unto (אָלֶיךָ) Jehovah. David (דָּוִד) blessed (Qi.) Jehovah. To strengthen (Qi.)²³ Whom (אֲשֶׁר) thou blessest (Qi. Impf.) he shall be blest (Qu. Part.). Pass not¹⁵ now³ along.²³ Ask (*f.*)¹² Fight ye (Ni. *m.*). And (w.c.) the earth (*f.*) was corrupt (Ni.). To destroy (Hi.). Destroy thou (Hi. *m.*). I am destroying (Hi. *Part.*). He slew the lamb.²¹ And thou (w.c.) shalt burn the city (עִיר). To serve. They shall minister. I will cut off (Hi.)²⁰ They have cut off. To cleanse (Qi.)²¹

§ 25. VERBS WITH A FINAL GUTTURAL.

	Q.	Ni.	Qi.	Hi.
<i>Perf. s. 3. m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ
3. <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה
2. <i>f.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ
<i>pl. 2. m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם
<i>Inf. cstr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלִיחַ
<i>Inf. abs.</i>	שְׁלוּחַ	נִשְׁלַח	שְׁלַח	הִשְׁלַח
<i>Imp. s. m.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח
<i>f.</i>	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי
<i>pl. f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה

	Q.	Ni.	Qi.	Hi.
<i>Impf. s. 3. m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
2. <i>f.</i>	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלִיחֲי
1. <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ
<i>pl. 3. f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
<i>Part. act.</i>	שֹׁלַחַ	נֹשְׁלַחַ	מִשְׁלַחַ	מִשְׁלִיחַ
<i>Part. pass.</i>	שְׁלוּחַ			

1. The characteristic of gutturals most widely exhibited in the present class of verbs is that of Pathah furtive, required under a final guttural immediately after a heterogeneous long vowel (§ 5. 2; cf. Q. Inf. estr., abs., Part. act. and pass.; Ni. Inf. abs.; Qi. Inf. abs., Part.; Hi. Perf., Inf. estr. and abs., Impf., Part.). Again, in some cases where \bar{o} would otherwise be expected (final syl. of Q. Imp., Impf.), we find a , largely through the influence of the final guttural. Still further, in final syllables where \bar{e} would be expected in non-guttural Strong verbs (Ni. Inf. estr., Imp., Impf.; Qi. Perf., Inf. estr., Imp., Impf.; Hi. Imp.), a is ordinarily to be found, though under the influence of the tone it may become \bar{e} . Finally, in the Perf. *s. 2. f.* of all Voices, the guttural, for euphonic reasons, takes in place of a silent Šewá a helping Pathah, though the following ת retains its usual pointing (§ 3. 2. foot-note; § 4. 1). Like Pathah furtive, this helping vowel cannot have the tone, and disappears when the verb takes suffixes.

2. ¹ יִשְׁלַח, יִשְׁלַח, מִשְׁלַח. ² הִשְׁתַּלַּח (Inf. estr. the same), יִשְׁלַח, הִשְׁלַח, מִשְׁתַּלַּח. ³ הִשְׁלַח, יִשְׁלַח, הִשְׁלַח, מִשְׁלַח. The Qu.¹ (Inf. and Imp. wanting), Hith.² (Inf. abs. wanting), and Ho.³ (Inf. estr. and Imp. wanting) Voices have no special peculiarities.

בָּאֵר ¹ *f.* well, spring.

בָּקַע ² split, divide. בְּקָעָה † *f.* valley.

בָּרַח ³ flee. בְּרִיחַ * *m.* bolt, bar.

מָשַׁח anoint. מְשִׁיחַ ⁴ anointed, Messiah.

פָּגַע ⁵ meet, press, light upon.

פָּשַׁע *⁶ transgress. פֹּשַׁע (i) *m.* transgression.

שָׂבַע ⁷ be satisfied.

שָׁבַע (Ni., Hi.) swear. שָׁבַע *m.* (הַשְׁבָּעָה *f.*) seven. שְׁבוּעָה * *f.* oath.

תָּקַע ⁸ smite, blow (a blast).

¹ Mn. with שְׁבַע "Beersheba": Gen. xxi. 32. ² The "Beka" (בְּקָעָה) was

the split, i.e., half Shekel. ³ Discrim. from בָּרַךְ. ⁴ Mn. "Messiah." ⁵ Cf. πάγω, pango, pact, etc. ⁶ Many a "Pasha" transgresses. ⁷ Discrim. from the following. ⁸ Mn. "Tekoa" (תֵּקוֹעַ, 2 Sam. xiv. 2), properly the place where tent-pins were (often) driven in, i.e., a favorite tenting-ground.

Exercise.—To (ל) flee. Flee. He made flee. (One) making flee. (One) splitting wood (עֲצִים). It (Ni. f.) shall be split. They shall be split (Qu.). They shall be cleft (Hithq., cleave themselves). And thou (w.c.) shalt anoint as (ל) king.¹³ He caused to light upon. Transgressor (Q. Part.). They transgressed. And (w.c.) Moab (מוֹאָב) transgressed against (ב) Israel. Thou art satisfied. Ye shall be satisfied (with) bread.²⁴ The oath which I swore (Ni.) to (ל) 'Abhrāhām. Blow the trumpet (שׁוֹפָר) in Tekoa. If² ye shall hearken¹⁸ diligently (§ 15. 2).

§ 26. NOUNS.—GENDER AND NUMBER.

1. ¹ דְּבָרָךְ. ² מַלְכוּת; בְּרִית. The Hebrew has but two genders, a masculine and a feminine. Objects regarded as neuter in other languages it treats as *masc.* or *fem.*, more frequently the latter. *Masc.* nouns have in the *sing.* no peculiarity of form distinguishing them as such;¹ the endings הַֿ (with the tone) and ת (after a vowel), mark the *fem. sing.*²

REM. 1.—There are not a few words which are used as either *masc.* or *fem.* Such are marked here *c.*; i.e., common.

REM. 2.—The ending הַֿ, as already noted (§ 1. 4), often represents an original תַֿ, which, as will be hereafter seen, needs to be restored in certain forms of the noun and verb. שִׁירָה = שִׁירַת.

REM. 3.—The ending ת may mark the *fem.* in nouns also after a consonant, if a helping vowel (ֿ, or ֿ with a guttural) be used in pronouncing it. שְׁחַת for שְׁחַתָּה; מַמְלֶכֶת for מַמְלֶכֶתָּה.

REM. 4.—Adjectives, as it respects Gender and Number, follow the analogy of nouns.

2. ¹ שְׁנַיִם. ² יָאֲרִים. ³ תְּזוּדוֹת. ⁴ יְדִיָּים. ⁵ יוֹמָיִם. Nouns are used in the *sing.*, *pl.*, and (more rarely) *dual* numbers; adjectives, excepting the numeral for *two*,¹ in the *sing.* and *pl.* only. The ending of the *masc. pl.* is generally יַיִם (or יָיִם);² of the *fem. pl.*

תָּ (or תַּ)²; of the *du.* יָיִם.⁴ The *du.* is mostly used with things occurring in pairs, like certain members of the body, or things which may be conceived of as in pairs.⁵

	SING.	PLUR.	SING.	PLUR.	Du.
<i>Masc.</i>	טוֹב	טוֹבִים	סוּם	סוּמִים	סוּמִים
<i>Fem.</i>	טוֹבָה	טוֹבוֹת	סוּמָה	סוּמוֹת	סוּמָתַיִם

3. The endings יָיִם and יָיִם are added directly to the *masc. sing.* But before adding the latter to the *fem. sing.* with הָ, this ending is restored to its original form תָּ, the vowel becoming τ in an open syllable (§ 3. 3). The ending תָּ is added directly to the *sing.* of nouns not already ending in הָ; but in the case of those so ending, the latter is simply changed to the former for the *pl.*

REM. 1.—The changes required in the *changeable* vowels of a word to which syllables attracting the tone to themselves are added will be noted hereafter. For the present, the principle is illustrated by words with unchangeable vowels.

REM. 2.—There are many nouns having a *fem.* ending in the *sing.* which take יָיִם in the *pl.*; and, on the other hand, *masc.* nouns sometimes take תָּ in the *pl.*

REM. 3.—The *pl.* ending תָּ is an obscured âth (*cf.* Q. Inf. abs.), and is unchangeable. That it is here, however, a strengthened form of the original *sing.* ending *ath* is doubtful.

REM. 4.—The *pl.* in Hebrew is used to indicate a variety of relations besides plurality; especially those expressed in other languages by abstract nouns. יָיִם (*pl.* of תָּ) = life; קְדוּשִׁים most holy: Hos. xii. 1.

דָּם <i>m.</i> blood; related to אָדוּם red.	צָר (<i>f.</i> צָרָה) enemy, oppressor.
מָר* (<i>f.</i> מָרָה) bitter. Mn. "Marah": Ex. xv. 23.	Mn. "Tsar."
סוּם (<i>f.</i> סוּמָה) horse.	שָׂר (<i>f.</i> שָׂרָה) prince. Mn. "Sarah": Gen. xvii. 15.
צוּר wind, press, besiege. צוּר <i>m.</i> rock. צְוָאר* <i>m.</i> neck. מְצוּר* <i>m.</i>	שִׁיר sing. שִׁירָה ¹ (<i>f.</i> שִׁירָה) song.
siege, fortress. Mn. "Tyre" (צוּר).	שָׂקָה ² (Qu., Hi.) give to drink.
צָרַף bind together, shut in, oppress.	שָׂתָה (Q., Ni.) drink. מְשָׂתָה <i>m.</i> banquet.

¹ The heading of a number of Psalms. ² This verb and the next are defective, but mutually supplementary, as will be noted (*cf.* the root-letters). The p. n. "Rabshakeh" (2 Ki. xviii. 17) is usually derived from it (רַב־שָׂקָה), i.e., chief cup-bearer; probably it is the Assy. *Rab-sak*, chief captain.

Exercise. — Bullock.⁹ Cow. Cows. These (are) the good cows. Two mares. The princes. The waters³ were^a bitter. These mountains⁹ are very high.¹⁰ Enemies (*m.*). A new⁹ song (*m.*). He took¹⁹ asses.¹¹ He did not drink from¹³ the waters. Wisdom³ is good. And¹³ with (ב) horses. Righteousnesses¹³ (*f.*). Oaths²⁵ (*f.*). Two talents.⁴ Ye shall keep¹⁵ the Sabbaths (יָוֹם).¹⁶ Bela⁷ reigned¹³ in 'Ēdôm. Heroes²² like¹² those.

^a REM. — Not infrequently the subject and predicate in clauses of this nature are united by the 3d pers. (*sing.* or *pl. masc.* or *fem.*) of the Pers. Pronoun serving as copula (These are, were = אֵלֶּה הֵנָּה). When the copula is to be expressed, the word representing it will *not* be inclosed in parentheses.

§ 27. ANCIENT CASE ENDINGS. — THE CONSTRUCT STATE.

1. ¹ הִיתּוֹ for הִיַּת : Gen. i. 24; מִתּוֹ שָׁאֵל (מִתּוֹ = מֵת) : Gen. iv. 18; בְּנִי for בֶּן־ : Gen. xlix. 11. It would appear that, originally, the Hebrew had endings to represent, respectively, the *Nom.* and *Gen.* case. The one was ך (ך or ך), the other ךֿ. In rare instances these endings still remain;¹ but their power as case endings has entirely ceased.

2. ¹ הַרְּ. ² הַרְּהָרָה towards the mountain; הַשְּׁמַיִמָּה towards the heavens. Another old case ending, however, representing the Accusative, generally toneless, has, to some extent, maintained itself as well in fact as in form.¹ It is appended to substantives mostly to denote direction (*whither*, more rarely *where*), and has accordingly received the name הַרְּ *locative*.²

REM. 1. — הַרְּ locative being without the tone may be easily distinguished from the *fem.* ending of nouns; and, for the same reason, it does not usually disturb the vocalization of a word to which it is appended. הַרְּהָרָה thither.

REM. 2. — When appended to a word having a like fem. ending, the latter reverts to its original form הַרְּ. הַרְּהָרָה help; הַרְּהָרָה help!

3. ¹ הַמֶּלֶךְ הַסּוּם the horse of the king. The relations expressed in other languages by case endings are expressed in Hebrew mostly by Prepositions. But in addition to what has been said above of the Accus., it has also a method of representing the close relation ordinarily indicated by the *Gen.* (subjective and objective), the Adj., etc. One noun (the one to be limited) is put before another

(the one limiting) so as to express with it one idea.¹ The former word is said to be in the *construct* state with the latter, which is in the *absolute* state.

4. **דְּבַר הַמֶּלֶךְ** the word of the king. **כָּל־** but **כָּל־**.² Furthermore, since the emphasis of this compound expression is on the final word while the first one is hastened over, *changeable* vowels in the first word will be either dropped, volatilized, thinned, or shortened;³ the effect being the same as though the tone were removed one place beyond it² (§ 3. 3. 4. 1; § 6. 5).

Abs.	סוּם,	סוּסָה,	סוּסִים,	סוּסִים,	סוּסָתִים,	מִקְנֵה.
Cstr.	סוּם,	סוּסַת,	סוּסִי,	סוּסִי,	סוּסַתִי,	מִקְנֵה

5. The changes taking place in other (changeable) vowels of nouns put in the construct state will be further illustrated hereafter (§ 29); those required in the *terminations* of such constructs should be stated here. The terminations of the *pl. masc.* and *du.* (יִם, יִים) become יִ (orig., יִ); the הֵ of *fem.* nouns reverts to its original form תֵ; while nouns ending in הֵ change the same to הֵ.

REM.—The construct may also be found before words governed by Prepositions, before clauses beginning with a Relative pronoun, and in many other cases where a close connection of thought is indicated. הַרֵי בְּגִלְבָּעַי mountains in (of) Gilboa. מְקוֹם אֲשֶׁר the place in which.

אָחַז ¹ seize, possess. אֲחֻזָּה <i>f.</i> possession.	צִפּוֹר ⁵ <i>c.</i> bird (chirper).
הִנָּה ² bend, settle, encamp. תְּנִית ^{*3} <i>f.</i> spear. מִקְנֵה ² <i>c.</i> encampment.	שָׂאֵר ⁶ be over, left. שְׂאֵר* <i>m.</i> rest, remnant. שְׂאֵרִית <i>f.</i> remnant.
מִנְחָה <i>f.</i> gift, (meal) offering, <i>Minhāh.</i>	שָׂבָה ⁷ carry (away) captive. שְׁבִי <i>m.</i> captivity. שְׁבוּת <i>f.</i> captivity.
נֵר ⁴ (R. נֹר) <i>m.</i> lamp, light. מְנוֹרָה* <i>f.</i> candlestick.	

¹ Mn. "Ahaz" (אָחַז) who *possessed* the throne in the time of Isaiah. ² Mn. "Mahanaim," i.e., two camps: Gen. xxxii. 3. ³ The spear was so called from its elasticity. ⁴ Name of Abner's father: 1 Sam. xiv. 50. ⁵ Mn. "Zipporah," wife of Moses; also mimetic. ⁶ Mn. "Shear-jashub" (שְׂאֵר יָשׁוּב) = a remnant shall return: Isa. vii. 3. ⁷ Mn. "Tishbeh" (תִּשְׁבֶּה), the home of "Elijah the Tishbite." What has the name to do with the idea?

Exercise.—*I* (am) Jehovah the God^a (*pl.*) of Israel (יְהוָה אֱלֹהֵינוּ). Righteous¹³ (are) we. A possession of a burying-place.¹⁵ The camp of Israel. With (ב) a sword⁸ and with a spear. The spear of the king. (Meal) offerings. An offering in righteousness. The candlesticks of silver.¹² And he (*w.c.*) shall kill²⁴ the bird.^b And he (*w.c.*) has kept¹⁵ the statutes² (*m.*). Statutes (*f.*). Asses¹¹ of. The Altars¹⁸ (הַמִּזְבֵּחַ). The queen¹³ of Š^ebhâ'. Borders²² of Israel. The mighty men²² of ʿĒdôm. Cherubim.²⁴ (Into) Sheol.¹² Ye shall cast²² every son (כָּל־בֶּן)^c (into) the river (Nile).³

^a REM. 1. — A noun in the construct does not take the article, being made definite by its connection with the following word.

^b REM. 2. — The definite accusative is generally marked in prose by אֶת־ (or אֵת, § 2). A noun is regarded as definite when it has the article; is a proper name; is in the construct state (with a definite noun); when it has a pronominal suffix (§ 28), and in some other cases.

^c REM. 3 — כָּל־ is a noun (*estr.* כָּל־), and when followed by the article carries the idea of totality; without it, it is used distributively. כָּל־יָעַם every people; כָּל־הָקָדְמִים the whole people.

§ 28. THE NOUN WITH PRONOMINAL SUFFIXES.

1. *Suffixes with a Sing. Noun.* *Suffixes with a Pl. and Du. Noun.*

SING.		PLUR.		SING.		PLUR.	
1. c.	אֲנִי my	אֲנֵנוּ, אֲנֵינוּ	our	1. c.	אֲנִי my	אֲנֵנוּ	our
2. m.	אַתָּה, אַתָּה	אַתְּ, אַתְּ	your	2. m.	אַתָּה, אַתָּה	אַתְּ, אַתְּ	your
2. f.	אַתְּ, אַתְּ			2. f.	אַתְּ, אַתְּ		
3. m.	הוא, הוּא; הוּא, הוּא	הֵמָּה, הֵמָּה	their	3. m.	הוא, הוּא	הֵמָּה, הֵמָּה	their
3. f.	היא, הִיא; הִיא, הִיא			3. f.	היא, הִיא		

REM. 1. — In the suffixes of the 2. *pers.* throughout, בּ — by a not uncommon interchange of these letters — has taken the place of פּ. Otherwise the fragmentary endings may be readily traced to their origin in the Personal Pronoun (*sing.* 3. f. הִיא = הִיא; *sing.* 3. m. הוּא is a contraction from הוּא־הוּא).

REM. 2. — With Nouns in the *sing.* are given forms both with and without a preceding vowel, or Š^ewâ. The former are used with nouns ending in a consonant, the latter with those ending in a vowel. This so-called “connecting”

עַד (<i>prep.</i> and <i>adv.</i>) till, as far as.	רִיב ⁶ strive. רִיב <i>m.</i> strife, cause (legal).
עֵד (<i>f.</i> עֵדָה) <i>m.</i> witness. עֵדוֹת <i>m.</i> testimony. עוֹד again, still.	שִׁפְחָה ⁷ <i>f.</i> maid-servant, handmaid.
צִוָּה ⁵ command. מִצְוָה <i>f.</i> commandment.	מִשְׁפָּחָה <i>f.</i> family.

¹ Mn. "David" (דָּוִד) the beloved. ² R. דָּוָר = revolve. Mn. "door."
³ Pl. "Succoth," where Jacob built "booths": Gen. xxxiii. 17. ⁴ Mn. "add" (the common idea at the basis of this list of words). עַד (ר. עֵדָה go on) forever; עֵד, עֵדוֹת (ר. עֵדָה repeat over) = witness; עוֹד (*adv.*) again, still.
⁵ R. = be hard, solid, and from it comes צִיּוֹן = "Zion," which may serve as mn.
⁶ Mn. "Reeve," an old term for officer. Sheriff = Shire-reeve. ⁷ If r. = join, then so called as one *joined* to the family; and the family, as those *joined together*.

Exercise.—My beloved. His uncle. Our witness (vowel immutable). Your witnesses. Their witnesses (*f.*). Her commandment. Your commandment. The tabernacle of David. Strifes of. Thy handmaid. His maidservants. Upon (עַל) the maidservants in those days.¹⁰ This (is) the commandment which Jehovah sent.²² Great¹⁰ (is) the day of Yehôwâh. Yisr'âel has not kept¹⁵ my precepts.¹⁵ Jehovah (is) a man⁹ of war.²⁴ The horses of Par'ôh and all his mighty men.²² It (is) thy voice.⁹ Jehovah our God (*pl.*) (is) holy (*sing.*).⁶ Our rock²⁶ (is) not as their rock. בְּנֵי־הַמֶּלֶךְ הַגְּדוֹל the eldest son of the king.^a

^a REM.—An Adj. modifying a noun in immediate connection with a Genitive (i.e., in the *cstr.* state) is placed after the compound expression; and the noun being (by its connection) definite, the adjective has the article (*cf.* § 10. 2).

§ 29. FIRST CLASS OF NOUNS.

1. Nouns with mutable vowels may be divided into classes according as they are affected by the *pl.*, *du.*, and *fem.* terminations, pronominal suffixes, and the *cstr.* state. In each of these cases the tone moves forward one or two places, producing the effects described in § 6 (which should now be reviewed).

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	נְדִיב	נְדִיב	נְדִיבִי	נְדִיבְכֶם
<i>Pl.</i>	נְדִיבִים	נְדִיבֵי	נְדִיבֵי	נְדִיבֵיכֶם

2. As a first class, those nouns (including adjectives and participles) may be designated which have a mutable vowel in the penult only. Inasmuch as that vowel is volatilized by any moving forward of the tone, the form of the word thus becomes fixed, and to it, as a base, the several terminations and suffixes are added without further change.

REM. 1. — If a word begin with a guttural, the general rule for gutturals in the same circumstances is to be followed (§ 5. 3. עֹן, עֹן, עֹנִי, עֹנוֹת, עֹנוֹתִי, עֹנוֹתֵי). The same is true of a word ending in a guttural. § 5. 2. מְשִׁיחַ, נְבִיאָכֶם, נְבִיא, מְשִׁיחֵי.

REM. 2. — Feminines of the form גְּדוּלָה (from *m.* גְּדוּל) follow the analogy of כוֹסָה in the previous section.

REM. 3. — Words of the form עָנִי, in addition to the changes spoken of in R. 1, become עָנִיִּים (עָנִי, עָנִיכֶם) in the *pl.*; those of the form עָנִי become עָנִי (my affliction) with a suffix.

חֶסֶד¹ *m.* mercy. חֶסֶד * merciful, godly.

נְבִיא² prophesy. נְבִיא prophet.

נִבְטָ look upon, regard.

נִבְטָ³ tell, narrate. נִבְטָ over against, before. נִבְטָ * *m.* prince, leader.

נָדִיב * liberal, noble. Mn. "Nadab."

נִשָּׂא⁴ lift up, bear, forgive. נִשָּׂא *m.* prince. מְשָׂא⁴ burden, portion.

עָוָה †⁵ do iniquity. עָוֹן *m.* iniquity.

עָנָה⁶ oppress. עָנִי poor. עָנִי * *m.* affliction, oppression.

¹ חֶסֶדְהָ the Stork, was so named from its *tenderness* to its young. ² To be associated with the next root; the idea of the *r.* being to bubble forth, as the prophet's words from his soul, as the eye from the lids. ³ Mn. for the second root "Nebat," father of the notorious Jeroboam. ⁴ R. = be high, sightly. Note three words for *Noble* beginning with נ (נָדִיב, נָדִיב, נִשָּׂא). ⁵ To be disting. from נָסָה (mn. "Massah": Ex. xvii. 7), which also means *to lift up*, but with the idea of *trying, proving*. ⁶ Mn. *Awa*, an iniquitous strong-drink of the Hawaiian Islands. ⁶ Mn. "Anna" (an *oppressive* empress of Russia, A.D. 1730-1740). Distinguish עָנָה answer, § 47.

Exercise. — Collect²³ (*pl.*) my godly (ones). Our prophets. The prophets of Jehovah. Thy (*f.*) prophets. He went forth⁵ from his place.¹⁹ Ruler (נָדִיב) of the house³ of God. The princes (נִשָּׂא) of the earth.⁹ Our iniquity. Their iniquities. Forgiving (Part.) iniquity and transgression.²⁵ Thy poor (*pl.*). The poor of the flock.² Their affliction. And all her multitude (הַמִּוֶּן). Pray for (ask,¹² *pl.*) the peace²⁰ of Jerusalem.

4. **הַזֵּן, הַזֵּים, הַזֵּן.** In words of the form **מִטָּה, הַזֵּן**, the *cstr. sing.* is **הַזֵּן** (§ 27. 5). Before suffixes, ה and the vowel are dropped, and the suffixes are added directly to the word as thus apocopated.

אֵיב¹ *m.* one hating, enemy.

הִזָּה^{*2} see, behold (a vision). **הַזֵּה** †
m. seer. **הַזֵּן**^{*} *m.* vision.

הִזָּה³ stretch out, turn aside. **מִטָּה**^{*}
f. bed. **מִטָּה** *c.* staff, tribe.

עוֹלָם *m.* antiquity, age, eternity.

קָנָה acquire, buy. **קָנָה**⁴ (*cstr.* **קָנָה**)
m. cane, stalk. **מִקְנָה** *m.* property
(in cattle), cattle.

רָאָה⁵ see. **מִרְאָה** sight, appearance.

שָׁפַט⁶ judge. **מִשְׁפָּט** judgment, rule.

¹ An interesting fact about this word is that it is used in this (Part.) form about 280 times in the Bible and only once in another form: Ex. xxiii. 22.

² Not the *r.* of "Hosea," the prophet; but **הַזֵּה** is a syn. of **נָבִיא**²⁹ and **רָאָה** (seer). ³ Mn. Lat. *Nata-re* (= stretch out hands) to swim. ⁴ Mn. *cane*. The idea of acquisition in the *r.* comes through that of setting upright, establishing.

⁵ Note that all the letters are weak, and the first is a "vibrating" letter. ⁶ Mn. "Jehosaphat" (**יְהוֹשָׁפָט**), Jehovah has judged.

Exercise. — By (**בְּ**) means of (hand of) all the seers. Your blood.²⁶ Your hand. Their hands. The hand of his enemies. The seer of the king.¹³ Upon (**עַל**) the bed of the man⁹ of God. Thy rod. And I (w.c.) will break¹⁴ the staff of bread.²⁴ Possession (property) of flocks (*sing.*).² His cattle. Our cattle. In the name¹⁰ of Jehovah. The name of that place.¹⁹ What¹¹ is thy name? His judgments are in all the earth.⁹ The priests¹² and the judges (Part.). I have taught¹⁸ (Qi.) statutes² and judgments. And the appearance of the glory¹¹ of Jehovah. Their appearance. The names of the tribes (**יְוֹת**) of Israel.

§ 31. THIRD CLASS OF NOUNS.

1. **שָׂדֵה, זָקֵן, לֶבֶב, דְּבָר.** (see vocab. § 40). This class includes words with two mutable vowels. The law of vowel changes, when additions are taken, is found § 6. 4-6.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	דְּבָר,	דְּבָר,	דְּבָרִי,	דְּבָרְכֶם.
<i>Pl.</i>	דְּבָרִים,	דְּבָרֵי,	דְּבָרַי,	דְּבָרֵיכֶם.

REM. 1. — The thinning of the original *a* to *i* (*estr. pl.*, etc.) takes place, except in cases where one of the first two letters is a guttural (חֲכָמִי, חֲכָמִים, נְהַרִי, נְהַרִים), and in a few other words. כִּנְפֵי, כִּנְפָה.

REM. 2. — Words of the form אֲזַן become אִזְן in the *estr. sing.*

REM. 3. — שׁוּדָה having (unlike הוֹדָה, § 30) a mutable vowel in both syllables belongs to this class. *Cstr.* שׁוּדֵי, שׁוּדֵי, שׁוּדִים (or שׁוּדוֹת), *estr. pl.* שׁוּדֵי.

REM. 4. — Words of this class occasionally take with additions D. forte (*characteristic*, § 4. 2. R.) in their final radical, in order to keep the pretonic vowel short. גְּמָלִים for גְּמָלִים.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	אֲזַדְקָה,	אֲזַדְקָת,	אֲזַדְקוֹתֵי,	אֲזַדְקוֹתֵכֶם.
<i>Pl.</i>	אֲזַדְקוֹת,	אֲזַדְקוֹת,	אֲזַדְקוֹתֵי,	אֲזַדְקוֹתֵיכֶם.

2. In feminines of this class ending in הַ, the original form in *ath* (*ā-th* in open syllable) is assumed, and the law of vocal changes is then applied, as in the masculines.

REM. — The *dual* has the form (שְׁפָתֵיכֶם, שְׁפָתַי, שְׁפָתַי, *cstr.* שְׁפָתַי, שְׁפָתַי).

אָדָם <i>m.</i> man, Adam.	אֲדָמָה ¹ <i>f.</i>	כְּנָף ⁴ <i>c.</i> wing, border.
ground, earth.		נְהַר ⁵ <i>m.</i> river. Syn. יָאֵר.
בְּקָר ² <i>c.</i> (large) cattle, herd.	בֶּקֶר	שִׁפָּה ⁶ <i>f.</i> lip, border, shore.
<i>m.</i> morning.		שִׁנָּה [†] change. מְשִׁנָּה ⁷ <i>m.</i> second, copy.
בְּשָׂר ^{†3} (Qi.) bring good tidings.		שָׁנָה <i>f.</i> year. שְׁנֵי <i>m.</i> (<i>f.</i> שְׁנֵי) second. שְׁנַיִם two.
בֶּשֶׂר <i>m.</i> flesh.		

¹ Associate with preceding word. ² R. = break through: cattle, the clods (in ploughing); morning, the mists and darkness. ³ Idea of r., to smooth the skin, rub out its wrinkles. Cf. Germ. glätten, Eng. gladden. ⁴ R. כַּן = cover. The three root-letters are in "canopy." ⁵ Associate with הַר (river and mount). ⁶ Idea of r. שָׁה, כָּה, is to rub. Cf. כָּפַר = rub pen on the paper. ⁷ It is easy to see how the idea of year comes from that of change. The two following words are from an allied r. Mn. "Mishna" (מְשִׁנָּה), i.e., the text of the Talmud, so called as a *repetition* of the law.

Exercise. — From the elders¹⁷ of Israel. The wisdom³ of his wise (men).³ According to (בְּ) the word⁶ of Jehovah. He wrote⁴ all the words in a book.¹² The words of the lips of Jehovah. His words. Their words. In the heart²³ of the righteous¹³ (*pl.*). Which is upon (עַל) the

shore of the sea (ים). In the house³ and in the field (שדה). The waters³ of the river. Flock² and herd. I will give (אנין) thy flesh to the birds of (לעוף) heaven.¹⁰ The righteous acts (righteousnesses) of Jehovah. Jehovah our righteousness.

§ 32. FOURTH CLASS OF NOUNS.

1. מִלְךָ, סֶפֶר, בְּקָרָה (בְּקָרָה). Numerous nouns of a peculiar formation (originally monosyllabic) may be reckoned as a fourth class. Their vowels were respectively *a*, *i*, and *u* (or *o*).

2. מִלְךָ, סֶפֶר, בְּקָרָה (בְּקָרָה). On account of the difficulty of pronouncing these words as monosyllables, a helping vowel was used under the second radical; and as this vowel was ordinarily *S^eghôl* (see, however, the following section) they are generally known as Segholates. They are named Segholates of the *a*, *i*, or *u* (or *o*) class, according to the vowel which originally characterized them.

REM. 1. — In Segholates of the *a* class this vowel has been ordinarily deflected to *e*. מִלְךָ from מִלְךָ.

REM. 2. — In Segholates of the *i* and *u* (or *o*) class these vowels (now standing in an open syllable with the tone) are changed to *ē* and *ō*.

REM. 3. — It is not possible to judge from their absolute form to which of the first two classes a Segholate belongs, if the vowel of the first syllable be *e*. Accordingly, those of the *i* class have been indicated in our vocabularies.

REM. 4. — Certain words of this class have not been given a helping vowel, but remain in their original monosyllabic form. הַטָּאִים, הַטָּאוֹ, הַטָּא.

<i>Sing. Abs.</i>	מִלְךָ	סֶפֶר	בְּקָרָה
<i>Cstr.</i>	מִלְךְ	סֶפֶר	בְּקָרָה
<i>Light suff.</i>	מִלְכִי	סֶפְרִי	בְּקָרִי
<i>Heavy suff.</i>	מִלְכֶם	סֶפְרֶם	בְּקָרֶם
<i>Pl. Abs.</i>	מִלְכִים	סֶפְרִים	בְּקָרִים
<i>Cstr.</i>	מִלְכֵי	סֶפְרֵי	בְּקָרֵי
<i>Light suff.</i>	מִלְכֵי	סֶפְרֵי	בְּקָרֵי
<i>Heavy suff.</i>	מִלְכֵיכֶם	סֶפְרֵיכֶם	בְּקָרֵיכֶם
<i>Du.</i>	מִלְכֵי	—	—

3. The law for the inflection of Segholates is that in the *sing.* and *du.* of the word, and in the *ctr.* and the forms having heavy suffixes of the *pl.*, the pronominal suffixes are appended to the original monosyllabic form. In the other forms (*pl.* and the *pl.* with light suffixes) a "helping" vowel (\bar{a}) is used with the second radical, its own being volatilized, and the suffixes are then added without further change.

REM. 1. — It will be noted that the *ctr. sing.* is like the *abs.* This law is nearly universal.

REM. 2. — In Segholates of the *u* (or *o*) class, the characteristic vowel of the inflected forms is generally *o*, but there are examples of the use of *u*, and even \dot{i} . גְּדָלוֹ from גְּדָל greatness.

REM. 3. — On the exceptional *pl.* forms of שָׁרֵשׁ and קָדַשׁ , see § 2. 3. r. 2.

REM. 4. — The *ctr. pl.* is really formed from the *abs. pl.* by volatilizing the "helping" vowel \bar{a} , and restoring in the first syllable the original *a* (*i* or *o*); but, for practical reasons, it seemed better to state the rule as above.

REM. 5. — A more characteristic mark of words of this class than ν is the tone on the penult.

אָזֶן * (Hi.) give ear. אָזֶן ¹ *m.* ear.
 בְּבוֹר ² *m.* firstborn. בְּבוֹרָה † *f.* first-
 ling, birthright.
 יָלַד beget, give birth. יָלִיד ³ *m.* boy,
 son.
 נָדַר * vow. נָדָר † (and נָדָר) (i) *m.*
 a vow.

נַפְשׁ *c.* soul, life, self.
 רָגַל *⁵ go, (go about to) calumniate,
 spy out, tread. רַגְלָה *f.* foot.
 שֶׁמֶן ⁶ (i) *m.* oil.
 שֶׁמֶשׁ ⁷ *c.* the sun.
 שָׁרֵשׁ *⁸ *m.* root.

¹ Cf. $\acute{\omega}\sigma\acute{\iota}\nu$, *dat. pl.* of $\acute{o}\delta\acute{o}s$. ² R. = break through. Cf. בָּקַר . ³ A mn. will, perhaps, suggest itself. ⁴ R. akin to נָזַר , mn. "Nazirite" (נָזִיר). ⁵ R. רָג carries the idea of (excited) movement. ⁶ Mn. "Gethsemane" (Aram. גַּת שֶׁמֶן oil press). ⁷ Mn. "Beth-shemesh" (Josh. xv. 10), house of the sun. ⁸ Assoc. with קָדַשׁ (see § 2. 3. r. 2).

Exercise. — In their ears. In the ears of the people⁹ of the land.⁹ All² the firstborn. The firstborn according to (ב) his birthright. My sons. Their sons. Where (§ 10. 4) thou hast vowed a vow. His vows. Your vows. Bless⁶ (Qi.), my soul, Jehovah. For (ל) the sole³ of her foot. From between (מִבֵּין) his feet. At (ב) their feet. We (are) your servants.⁸ Cause (me) to hear¹³ in the morning³¹ thy lovingkindness.²⁹ The root of the righteous¹³ (*pl.*). And he (w.c.) wrote⁴ these words⁶ in the book¹² of the law (תּוֹרָה) of God.

§ 33. FOURTH CLASS OF NOUNS (*Continued*).

<i>Sing. Abs. and Cstr.</i>	נָעַר	נָעָח	פָּעַל
<i>Light suff.</i>	נָעָרִי	נָעָחִי	פָּעַלִי
<i>Heavy suff.</i>	נָעָרְכֶם	נָעָחְכֶם	פָּעַלְכֶם
<i>Pl. Abs.</i>	נָעָרִים	נָעָחִים	פָּעַלִים
<i>Cstr.</i>	נָעָרֵי	נָעָחֵי	פָּעַלֵי
<i>Light suff.</i>	נָעָרַי	נָעָחַי	פָּעַלַי
<i>Heavy suff.</i>	נָעָרֵיכֶם	נָעָחֵיכֶם	פָּעַלַיְכֶם

1. Segholates having a guttural for their second or third radical generally take *a* instead of *e* as a helping vowel; and in those having a guttural as their second radical, an original *a* in the first syllable is usually retained, i.e., the word does not assume an actual *Segholate* form in either case.

REM. 1. — To the second part of this rule there are occasional exceptions. לָחֶם from לָחֶם.

REM. 2. — Segholates of the *u* (or *o*) class sometimes retain the *ō* in the *pl. abs.* and in the *pl.* with light suffixes. אָהָל from אָהָלִים, אָהָלִי from אָהָלִים.

REM. 3. — Segholates of the *i* class whose first letter is a guttural (ע, ח) usually take *e* with suffixes instead of the original vowel. עֲזָרִי from עֲזָר.

<i>Sing. Abs.</i>	מַלְכָּה	חַרְפָּה	חַרְפָּה
<i>Cstr.</i>	מַלְכַּת	חַרְפַּת	חַרְפַּת
<i>Light suff.</i>	מַלְכַּתִּי	חַרְפַּתִּי	חַרְפַּתִּי
<i>Heavy suff.</i>	מַלְכַּתְכֶם	חַרְפַּתְכֶם	חַרְפַּתְכֶם
<i>Pl. Abs.</i>	מַלְכוֹת	חַרְפוֹת	חַרְפוֹת
<i>Cstr.</i>	מַלְכוֹתֵי	חַרְפוֹתֵי	חַרְפוֹתֵי
<i>Light suff.</i>	מַלְכוֹתַי	חַרְפוֹתַי	חַרְפוֹתַי

2. Feminines from *masc.* Segholates (like מַלְכָּה, חַרְפָּה, חַרְבָּה) require no new principle in their inflection. The *fem.* ending affects the word as the ordinary suffix affects the *masc.* — throws it into its monosyllabic form. The *fem. pl.* form is also precisely analogous

to the *masc.* All suffixes in both *sing.* and *pl.* are appended to the *cstr.* (as in *fem.* nouns of the third class), the final *a* in the *sing.* becoming *ā* in an open syllable.

REM. — הָרָפָה *f.* reproach. See *s.v.* הָרָה , Ap. 1.

<i>Sing. Abs. and cstr.</i>	מִמְלֶכֶת	קְטָלֶת	גְּבֵרַת mistress	נְחֹשֶׁת
<i>Light suff. ...</i>	מִמְלֶכֶתִי	קְטָלֶתִי	גְּבֵרַתִי	נְחֹשֶׁתִי
<i>Pl. Abs.</i>	מִמְלָכוֹת	קְטָלוֹת	—	—
<i>Cstr.</i>	מִמְלָכוֹת	קְטָלוֹת	—	—

3. Besides the *fem.* form of *masc.* Segholates, there are also proper *fem.* Segholates. They are nouns with the *fem.* ending ת and a helping vowel (־ָ , ־ֵ). They are inflected in the *sing.* like the *masc.* Segholates. In the *pl.* the first form follows the analogy of the *fem.* of *masc.* Segholates; the second (the *fem. act. Part. Q.*, *Qi.*, *Hithq.*) drops the pretonic vowel in the *pl.*; the third and fourth are rarely met with in the *pl.*

REM. — Some *fem.* nouns have an *abs.* form in הָ־ as well as in ת־ (מְלַחֶמֶת or מְלַחֶמֶת , קְטָלָה or קְטָלֶת); while there are some whose *abs.* form is in הָ־ and their *cstr.* always in ת־ . אִשָּׁה , מִמְלָכָה .

אֹהֶל <i>m.</i> tent. Mu. "Oholiab": Ex. xxxi. 6.	נִצַּח ³ (<i>Qi.</i>) lead, especially a choir.
יַעַר <i>m.</i> forest. Mn. (<i>pl.</i>) "Jearim": Josh. xv. 10 ("forest-city").	נִצָּח (or נִצַּח) glory, eternity.
נְחֹשֶׁת ¹ <i>c.</i> copper, brass (bronze).	פָּסַח * <i>m.</i> Passover; Gr. $\pi\acute{\alpha}\sigma\chi\alpha$.
נְעָר ² young man; נְעָרָה <i>f.</i> ; נְעוּרִים youth.	פָּעַל ⁴ do, make. פְּעֵל * <i>m.</i> deed, work.
	פָּעַם ⁵ <i>c.</i> stroke, step, a time (once).
	שַׁעַר <i>c.</i> gate. R. divide. Mn. "share."

¹ The memory may be aided by combining the p.u. "Necho" (Pharaoh) and "Seth" (שֵׁת), though the latter may have been nearer the *bronze* age: Gen. iv. 22. ² Mimetic, referring to time of puberty. Cf. gnär (= gnarl, snarl, growl).

³ The *Qi.* *Part.* מִנְצַח with ל is found over fifty times in headings of Psalms in the sense of choir-leader. ⁴ May be associated with the *usual* names of the Voices, as "Niph'al," "Pu'al," etc. (§ 19). It is used in poetry for נִצָּח .

⁵ The original monosyllabic form פָּעַם suggests better the idea of stroke, step.

Exercise. — He sent²² (*Qi.*) each man⁹ (= a man) to (ל) his tent (*pl.*). As a lion¹² in the forest. Its brass. In silver¹² and in brass. He spoke⁵ to his young man. And thou (w.c. Impf. in *a*) hast cleaved²² to (ב) the maidens

of Bō'az. "To the chief musician." To cut off²⁰ (Hi.) from the city (עִיר) of Jehovah all workers of iniquity (אָנִי). Ask¹² (pl.) concerning (עַל) my sons¹¹ and concerning the work of my hands.³ And I (w.c.) will reward²⁰ (Qi. of שָׁלוֹם) them (לָהֶם) according to their works. My steps. Twice (du.).

§ 34. NOUNS OF PECULIAR FORMATION.

<i>Sing. Abs.</i>	אָח	אָחוֹת	אָמָה	בְּלִי	עִיר
<i>Cstr.</i>	אָחֵי	אָחוֹת	—	—	עִיר
<i>Light suff.</i>	אָחוּי	אָחוֹתֵי	אָמָתֵי	בְּלִיָּךְ	—
<i>Heavy suff.</i>	אָחוּכֶם	—	—	—	—
<i>Pl. Abs.</i>	אָחִים	אָחוֹת	אָמָהוֹת	בְּלִים	עָרִים
<i>Cstr.</i>	אָחֵי	—	אָמָהוֹת	בְּלֵי	עָרֵי
<i>Light suff.</i>	אָחוּיָךְ	אָחוֹתֵיךְ	אָמָהֲתֵיךְ	בְּלֵי	—
<i>Heavy suff.</i>	אָחוּכֶם	(אָחוֹתֵיכֶם)	—	בְּלֵיכֶם	—

REM. — 1. In אָחִים the vowel of the first syllable is possible because there is a D. forte implied. For אָחוּי (pl. with light suff.), אָחוּי is always found by exception. 2. In אָחוֹת the ending is not that of the *fem. pl.*, but is a contraction for -*awath*. 3. The ה in אָמָהוֹת is used as a consonant, and not as in אָמָה. 4. The *pl.* of בְּלִי is formed as if from בְּל, and of עִיר as if from עָר, the latter form being still found in proper names. 5. The remaining nouns usually reckoned under this head have already been given in preceding vocabularies, but should now be reviewed: אָב (§ 8); אִישׁ, אִשָּׁה (§ 9); בֵּית (§ 3); בֵּן, בַּת (§ 11); יוֹם (§ 10); מִים, מַיִם, פֶּה, רֹאשׁ (§ 3); שָׁם, שָׁמַיִם, שָׁמַיִם (§ 10).

אָבָה wish, will. אָבִיּוֹן¹ poor.

אָוָה* wish, desire. תְּאוֹהָה *f. ibid.*

אוּ (§ 2) or.

אָח² brother. אָחוֹת sister.

אָחוֹר back side, backwards. אָחֵר *m.*

after. אָחֵר another. אָחֵרֹן³ latter,

later. אָחֵרֵית *f.* latter time, future.

מָחָר, מָחָרָת* *f.* to-morrow.

אָם⁴ (with suff. אָמֵי, *pl.* אָמוֹת) *f.* mother. אָמָה cubit, mother-city, metropolis.

אָמָה⁵ *f.* maidservant.

בְּלָה⁶ complete, end. בְּלָהָ* bride, daughter-in-law. בְּלֵי vessel, weapon, thing. בְּלֵיָה, (only *pl.*) בְּלֵיָוֹת reins, inward parts.

עִיר be astir, awake. עִיר *f.* city.

¹ Mn. and deriv. "Ebionite." The idea of "poor" as coming from this r. is obvious. ² The same word as interjection = Alas! ³ Mn. for this series of words "Acheron" (Ἀχέρων), a fabled river of the *after* world. אָחַר (note vowel and D. forte implied as in אַחַר) = one after, i.e., another. מִמָּחָר apparently = מֵאָחָר, i.e., the (day) after. ⁴ R. אָמַם (in Assyrr.) = be broad, roomy; hence cubit. ⁵ Cf. Germ. *Amme*, nurse; Lat. *manna*. All seem to be mimetic. ⁶ Idea of r. is to be rounded out, complete. כָּל (§ 2) is from an allied r. The bride was so called as the full grown maiden; the reins, from the conception of them, probably, as a sort of vessel (כָּלִי). ⁷ Note idea of a city. עִיר is equivalent to עָרָא, as in עִיר-מוֹאָב city of Moab: Num. xxi. 28.

Exercise.—He slept¹⁹ with⁹ his fathers. The wife⁹ (woman) of thy youth.³³ All the men of Israel. The house of the women. A place¹⁹ for (ל) houses. My sons and my daughters. In the days of your fathers. According to (עַל) the word (mouth) of Jehovah. His brethren (r. 1) were not able.⁹ Say⁵ (f.) thou (art) my sister. His wife (formed from אִשָּׁה) and his maidservants. The vessels (are) holy (holiness).⁶ And (w.c.) the elders¹⁷ of that city shall take¹⁹ the man. I have-made-to-*cease*¹⁶ from the cities of Y^ehûdhâh the voice⁹ of joy.³

§ 35. THE CARDINAL NUMBERS.

1.

	ABS.	CSTR.	ABS.	CSTR.
1.....	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.....	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
3.....	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4.....	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.....	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.....	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.....	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.....	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה	wanting
9.....	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
10.....	עָשָׂר	עָשָׂרַת	עָשָׂר	עָשָׂר

REM. — 1. The vowels *e* and *a* in the first syllable of the word for *one* are not in an open syllable; but D. forte is implied in ה. 2. The Dāghēs in שְׁתַּיִם and its *cstr.* is not D. forte, but, by exception (§ 3. 1. r. 2), a D. lene, the word being for אֲשַׁתַּיִם.

2. ¹ יוֹם אֶחָד. ² עָרִים שְׁתַּיִם. ³ שְׁתַּי נָשִׁים. The numeral for *one* is rarely used except as an *adj.*; hence it is found after its word, and agrees with it in gender and number.¹ The numeral for *two* is an abstract noun; hence it may be found standing in apposition before or after the thing enumerated,² or in the construct state before it.³

3. שְׁלֹשׁ עָרִים. שְׁלֹשׁ עָרִים. The numerals from 3 to 10 are also abstract nouns; but as a rule they *disagree in gender* with the things they enumerate, a *masc.* being used with a *fem.* and *vice versâ*.^a

11.....	{	אֶחָד עָשָׂר.....	אֶחַת עָשָׂרָה
		עֶשְׂתַּי עָשָׂר.....	עֶשְׂתַּי עָשָׂרָה
12.....	{	שְׁנַיִם עָשָׂר.....	שְׁתַּיִם עָשָׂרָה
		שְׁנֵי עָשָׂר.....	שְׁתַּי עָשָׂרָה
13.....		שְׁלֹשָׁה עָשָׂר.....	שְׁלֹשׁ עָשָׂרָה
		Etc.	Etc.
20.....		עֶשְׂרִים	שְׁלֹשִׁים
100.....		מֵאָה	200..... מֵאֹתַיִם (<i>du.</i>)
1000.....		אֶלֶף	2000..... אֶלְפַיִם (<i>du.</i>)
10000.....	{	רַבּוּא (רַבּוּ).....	רַבּוּת (רַבּוּת) (<i>pl.</i>)
		רַבְבָּה.....	רַבְבּוּת (<i>pl.</i>)

4. The numerals from *eleven* to *nineteen* are formed by prefixing the units to the numeral for *ten*.

REM. 1. — The form עֶשְׂתַּי represents a root not elsewhere found in Hebrew, but that appears in Assyrian in the word *istin*, one.

REM. 2. — The forms שְׁנַיִם, שְׁתַּיִם (contracted from שְׁנַיִם, שְׁתַּיִם) stand for שְׁנֵי, שְׁתַּי, and come under the head of perpetual *Qerēs*, though only used in this connection.

^a The *fem.* form of the numeral, being the original, is used with the more common *masc.* nouns; while the *masc.* form of the numeral, as shorter, is used with the *fem.* nouns.

5. The numeral for *twenty* is the *pl.* of that for *ten*; while those from *thirty* to *ninety* are the plurals of the respective units.

6. ¹ בָּנִים שְׁלֹשָׁה. ² שְׁלֹשָׁה בָּנִים. ³ בָּנִים שְׁלֹשָׁה. The numerals from *two* to *ten* generally stand in the *ctr.* before their nouns; ¹ but may stand before them, ² or, still less frequently, after them, ³ in the *abs.*

REM. — The *fem. du.* of the corresponding cardinal is used to express the idea of *-fold*. שִׁבְעָתַיִם sevenfold.

7. ראשון, (*f.*) ראשונה first. שני, (*f.*) שנית second. שלישי, (*f.*) שלישית third. The *ordinal numbers* (1 to 10), except that for *first*, are formed from the corresponding cardinals by inserting an ׀ after the 2d and 3d consonants. They are adjectives, and so construed. Above *ten* the cardinals are used for the ordinals, as also often in other cases in counting years and the days of the month.

REM. — רביעי *fourth*, drops the weak א of ארבע on becoming an ordinal.

8. The following idiomatic expressions are worth noting: ^a —

- | | |
|---|---------------------------------------|
| 1. וְהָ שְׁלוֹשׁ שָׁנִים these three years. | 5. שְׁנֵיכֶם you two (or) two of you. |
| 2. בְּן־שִׁבְעֵי שָׁנִים seven years old. | 6. שְׁנֵי הַמְּלָכִים the two kings. |
| 3. שְׁנֵי הַמְּלָכִים אֵלֶּה these two kings. | 7. שְׁנֵי בָנָיִךָ thy two sons. |
| 4. עָשָׂר בְּאַמָּה הַכְּרוּב the cherub was ten cubits (high). | |

§ 36. THE STRONG VERB WITH SUFFIXES.

1. The *Inf. ctr.* and *Part. (Q.)*: קָטַל, קָטֹל. ¹ קָטַלְתִּי killing me. ² קָטַלְתִּי my killing, killing me. קָטַלְתָּ etc. Being themselves properly nouns, the *Inf. ctr.* and *Part.* take the pronominal suffixes of nouns; except the suffix of the *1st Pers. s.*, where נִי ׀ may be used for י׀. The former always denotes the object of the verb (me),¹ the latter the subject or object (my or me).²

REM. 1. — The ending נִי ׀ is found with the *Part.* only in poetry.

REM. 2. — The *Part.* in this form, it will be remembered, belongs to the second class of nouns (§ 30); the *Inf.* to the fourth class (§ 32). The vowel *ō*, in the latter, is drawn back and used under the first radical, where, falling in a shut syllable without the tone, it becomes *o* (or *u*), and is inflected (with the exception of the *1st Pers.*) much like בָּקַר.

^a Cf. Kennedy's *Introd. to Bib. Hebrew* (Lond., 1889), p. 106.

REM. 3. — With the suffixes קָן , כֶּם , בֶּן , the *Inf.* generally takes the vowel under the 2d radical. קָטְלָם , קָטְלָבֶן .

REM. 4. — The *Inf.* of the form קָטַל (*Intrans.*, etc.) becomes קָטְלִי (קָטְלִינִי), קָטְלִיךָ , etc., when inflected.

3. SING. MASC.	3. SING. FEM.	2. SING. MASC.	2. SING. FEM.	3. PLUR. COM.	2. PLUR. COM.
קָטַל	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטְלוּ	קָטְלַתֶּם
קָטְלִינִי	קָטְלִיתִנִי	קָטְלִיתִנִי	קָטְלִיתִנִי	קָטְלוּנִי	קָטְלִיתֶנִי
קָטְלִיךָ	קָטְלִיתְךָ	—	—	קָטְלוּךָ	—
קָטְלִיךָ	קָטְלִיתְךָ	—	—	קָטְלוּךָ	—
קָטְלוּ	קָטְלִיתְהוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטְלוּהוּ	etc.
קָטְלָה	קָטְלִיתְהָ	קָטַלְתֶּהָ	קָטַלְתֶּהָ	קָטְלוּהָ	as 3. <i>pl.</i>
קָטְלִינוּ	קָטְלִיתֵנוּ	קָטְלִיתֵנוּ	קָטְלִיתֵנוּ	קָטְלִינוּ	—
wanting	wanting	—	—	קָטְלוּכֶם	—
wanting	wanting	—	—	wanting	—
קָטְלָם	קָטְלַתֶּם	קָטְלַתֶּם	קָטְלַתֶּם	קָטְלוּם	—
קָטְלוּן	קָטְלִיתֶן	קָטְלִיתֶן	קָטְלִיתֶן	קָטְלוּן	—

2. *The Perf.* The accusative of the *Pers. Pron.* is sometimes expressed with the verb by means of the particle אֵת and a suffix (§ 39). When this is not the case, the pronominal fragment is attached to the verb itself.

REM. — 1. The suffixes of the verb here, too, it will be seen, with the exception above noted, are the same as those of the noun (§ 28). 2. As in the case of the noun, also, a union vowel (originally found with the word) is generally used before suffixes beginning with a consonant, after forms ending in one. In the verb it is ordinarily *a* in the *Perf.*, as in נִי (the only exceptions being \bar{e} before the suffix of the 2. *f.* and \bar{a} before ךָ 2. *m.* of קָטַל , קָטְלָה), and \bar{e} in the *Impf.* and *Imper.* 3. Before appending the suffixes the verb assumes in some instances (3. *s. f.*, 2. *s. f.*, 2. *pl. c.*) a different (older) form, already indicated, better suited to the additions to be made (הָ becoming הַ); תָּ (from אֲתִי), הִי or תִּי ; תֶּם , תֵּם , and then (eliding ם) תֵּנוּ . 4. The changes produced by the suffix on the preceding vowels are in harmony with previous rules: the vowel in the pretone is dropped; that in the tone preserved, *a* becoming \bar{a} in an open syllable. 5. The ending תַּ (3. *s. f.*), it will be noted, always has the tone, while נִי , נֵנוּ , דֵּנוּ , הַ never have it. 6. The remaining parts of the verb in the *Perf.*, as ending in a vowel, present no difficulty, the suffix being added directly (1. *s. c.* קָטְלִיתְךָ ; 1. *pl. c.* קָטְלִיתֵנוּ , etc.). 7. In place of the form

קטלתי (3. s. f.) of the table, the ending תנו may be found; for קטלתו (2. s. m.), the ending תנו; and for קטלתי (1. s. c.), the ending יו.

3. Reflexive action (kill one's self) cannot be expressed by means of suffixes appended to the verb, but only by the reflexive voices of the verb itself (Ni., Hithq.).

4. קטלך, קטלתי, קטלתי; קטלתי, קטלתי, קטלתי.

In the *Hi.* Perf. with suffixes no new principle is introduced. Its vowels are unchangeable. The *Qi.* (and *Hithq.*) form has a changeable vowel only in the last syllable, and is treated, with the exceptions already named (1st Pers.), like a noun of the second class.

5. פברך, פברתי, פברתי. Intransitive verbs of this form simply retain *e* in an open syllable where the transitives have *a*.

פחד*¹ fear. פח m. fear.

פח* m. snare.

קצר² cut off, reap; be short. קציר m. harvest.

רגז*³ be moved, angry, afraid.

רחב*⁴ be broad, enlarged. רחב m.

breadth. רחוב*⁵ f. a broad street, place.

רחץ⁶ wash.

רכב⁷ ride. רכב (i) m. rider, wagon.

מרכבה f. chariot.

שכל⁸ have sagacity, act wisely.

שפך⁹ pour out, shed.

¹ Idea of r. letters פח is swell up, spring up, as the flesh from fear, as the snare, etc. ² Idea of קץ is cut, break. Cf. קצה, § 16. ³ Idea of רגז is commotion. Cf. רגל, § 32. ⁴ רח in this word is connected with the r. רחח be airy, then broad. "Rehob," king of Zoba (2 Sam. viii. 3), had a name indicative of breadth. ⁵ Idea of רח in numerous words is to be soft; here make soft by washing. ⁶ Mn. "Rechabite" (רכבי, 2 Sam. iv. 2), so called from their riding on camels. ⁷ Mn. "Maschil" (משכיל), a title of certain Psalms (32d, etc.), as *skillfully wrought* perhaps. ⁸ Used especially of shedding blood (דם).

Exercise.—In his reigning.¹³ Thou hast honored me (Qi.).¹¹ And (w.c.) shalt honor him (Qi.). They have honored me (Qi.). And we (w.c.) will honor thee. And (he that) honoreth him (Qi. Part. s.). To honor thee (Qi., in P.). Wherefore¹¹ hast thou disquieted (moved, Hi.) me? And (w.c.) thy heart²³ (f.) shall fear and shall be enlarged. And I (w.c.) will make thee ride. To make thee sagacious. Until²⁸ he hath destroyed²⁰ (Hi. Inf.). To till⁸ it (f.) and to keep¹⁵ it. I have sanctified⁶ thee (Hi.). I will teach¹⁸ you (Qi.) the fear¹⁷ of God. They sought¹⁵ him with (ב) all the heart.

§ 37. THE STRONG VERB WITH SUFFIXES (*Continued*).1. *The Imperfect.**The Imperative.*

3. SING. MASC.	WITH ׀ DEMON.	3. PLUR. MASC.	SING.	WITH ׀ DEMON.	PLUR.
יִקְטֹל	—	יִקְטֹלוּ	קְטֹל	—	קְטֹלוּ
יִקְטֹלְנִי	יִקְטֹלְנִי	יִקְטֹלוּנִי	קְטֹלְנִי	קְטֹלְנִי	קְטֹלוּנִי
יִקְטֹלְךָ	יִקְטֹלְךָ	יִקְטֹלוּךָ	—	—	—
יִקְטֹלְךֶם	—	יִקְטֹלוּךֶם	—	—	—
יִקְטֹלְהוּ	יִקְטֹלְהוּ	יִקְטֹלוּהוּ	קְטֹלְהוּ	קְטֹלְהוּ	etc.
יִקְטֹלְהָ	יִקְטֹלְהָ	יִקְטֹלוּהָ	קְטֹלְהָ	קְטֹלְהָ	as
יִקְטֹלְנָה	—	יִקְטֹלוּנָה	קְטֹלְנָה	—	Impf.
יִקְטֹלְכֶם	—	יִקְטֹלוּכֶם	—	—	—
יִקְטֹלְכֶן	—	יִקְטֹלוּכֶן	—	—	—
יִקְטֹלְם	—	יִקְטֹלוּם	קְטֹלְם	—	—
יִקְטֹלְוּ	—	יִקְטֹלוּוּ	קְטֹלְוּ	—	—

REM.—1. In both the *Impf.* and *Imp.*, forms ending in a vowel take the suffix directly (הַקְטֹלְנָה), 2. and 3. *f. pl.*, becomes הַקְטֹלוּ before suffixes). 2. The final *ō* of forms of the *Impf.* is volatilized before the suffix, except with הַ, כֶּם, כֶּן, when it becomes *o*. The final *ō* of the *Imp.* is drawn back under the first radical, after the analogy of the *Inf.*, and becomes *o*. 3. The union vowel which by the rule is here *ē* (§ 36. 2. r. 2) appears in the *Impf.* as *ē* before the suffixes הַ, כֶּם, כֶּן, and *e* before הַ (sometimes contracted to הַ) in the *Impf.* and *Imp.* 4. The alternative (strengthened) forms before the suffixes נִי, ׀, הוּ, הָ, הַ are due to the presence of the syllable *an*, now mostly reduced to ׀. This ׀ is assimilated to a following הַ and ׀; while a הַ following is assimilated to it, as indicated by the D. forte in both cases. This ׀ is called ׀ demonstrative, and is found mostly with pausal and emphatic (cohortative) forms. It will be noted that every syllable where it is found has the vowel *e* with the tone.

2. יִקְבֹּדְנִי, יִקְבֹּדְךָ, יִקְבֹּדְךֶם, יִקְבֹּדְהוּ. Verbs having *a* in the last syllable of the *Impf.* and *Imp.* (Intrans., etc.) retain it, and, in an open syllable, heighten it to *ā*.

3. יִקְטִילְךָ, יִקְטִילְנִי, יִקְטִילְךֶם; יִקְטִילְהוּ, יִקְטִילְהָ, יִקְטִילְנָה. The Hi. *Impf.*, having unchangeable vowels, presents no difficulties; while the Qi. *Impf.* follows the analogy of the *Perf.*, with the difference of the union vowel.

בָּדַל¹ separate.

בָּקַשׁ² (Qi, Qu.) seek.

דְּבַשׁ³ *m.* honey, syrup.

יַיִן⁴ *m.* wine.

יָם⁵ (*pl.* יָמִים) *m.* sea.

יְמִין⁶ *m.* right hand.

סָלַח*⁷ (akin to שָׁלַח, § 22) forgive.

צָרָה⁸ try, prove.

קָטַר⁹ burn incense, sacrifice. קְטֹרֶת

f. incense.

שָׁקַל (r. = weigh) *m.* Shekel. מִשְׁקָל*

m. weight.

¹ R. בָּדַד = separate. Cf. בָּדַד, § 38). ² "Backshish" = a gratuity in the East. ³ Mn. *dibs*, a syrup much used in the East. ⁴ Substituting וַי for י, we have יַיִן, a word approaching "wine" in sound. ⁵ The "Yam" is mostly from over the seas. ⁶ Mn. "Benjamin" (בְּנֵימִין). ⁷ Idea of send, fling away, and forgive are closely allied. ⁸ Cf. שָׁרָה, though the r. idea is different. ⁹ Mn. "Keturah" (קְטֹרֶת), name of Abraham's second wife (= sweet odor).

Exercise. — And I (w.c.) will keep¹⁵ thee. He who keepeth thee (Q. Part.). To keep him. And from his keeping (*Inf. cstr.*). Keep (*sing.*) them. I will keep (Cohort.). He will keep me. And he (w.c.) has kept us. He will keep him. He will keep him (נִדְמוֹת). The lips³¹ of the wise (*pl.*)³ will keep them. For² thou didst separate them. And I (w.c.) washed³⁶ thee in (the) water.³ Jehovah will surely separate (separating will separate, Hi.) me. Seek ye me (*pl.* Qi.). Thou hast tried us as the trying of (בָּ with *Inf. cstr.*) silver.¹² We ceased¹⁵ to burn incense (Qi.). And they (w.c.) shall pursue²¹ thee. He was pursuing (*Inf. cstr.*) with (בָּ) a sword⁸ his brother.³⁴ Seek (Qi.) peace²⁰ and pursue it (*m.*). And he (w.c.) pursued them. And they (w.c.) shall burn²⁴ it (*f.*). For thou wilt visit¹⁵ him (נִדְמוֹת). Ye shall seek¹⁵ me with (בָּ) all your heart.²³

§ 38. PARTICLES WITH SUFFIXES. — ADVERBS.

1.

אֵי (אֵיה)	אֵין	הֵן (הֵנה)	יֵשׁ	עוֹד
אֵיכָה דְּ	אֵיכָה	הֵנִי (הֵנִי)	יֵשְׁךָ	עוֹדֵנִי
אֵיו	אֵינֶנּוּ	הֵנָּה	יֵשְׁכֶם	עוֹדְךָ
אֵימִם	אֵינֶנּוּהָ	הֵנֶנּוּ (הֵנֶנּוּ)	—	עוֹדֶנּוּ
—	אֵינֶנּוּ	הֵנֶם	—	עוֹדֶנָּה

REM. — 1. In some cases typical forms only are given in the table; in others, all that are in use. 2. While these particles have, in general, the suffixes of the noun, all in this table may also have ך demonstrative (יִשְׁנֹךְ: Deut. xxix. 14), and the union vowel frequently differs from that of the noun. 3. These particles all involve a verbal idea, and may include the copula (Where art thou? Thou art not. Behold I am here, etc.). 4. Excepting עוֹד, each of these words has a *cstr.* form (יִשְׁנֹךְ, יִשְׁנֹךְ, יִשְׁנֹךְ).

2. לְבַדְּהוּן, לְבַדְּךָ, לְבַדְּי. (יַחְדָּיו) יַחְדָּו. בְּלִתְךָ, בְּלִתִּי. סָבִיבִי, סָבִיב. There are a few other adverbs which take some of the suffixes of the noun.

אֵין¹ then.

אֵי where (see § 11).

אֵין² (to be) naught, not.

בְּלִתִּי³ not, except.

הֵן, הֵנָּה⁴ behold!

יַחְדָּו⁵ together.

יֵשׁ (to be) something, there is.

לְבַד⁶ alone (לְ is a prefix).

סָבִיב⁷ turn about. סָבִיב *m.* and *adv.* circuit, roundabout.

עוֹד* repeat. עוֹד (עַד) again, still.

See vocab. § 28.

¹ Composed of the demon. ך and א prosthetic. ² Not יֵיִן. May be remembered as the opposite of יֵשׁ. ³ From a verb בָּלָה, meaning to waste away (to *nothing*). It comes from a form בְּלִתְךָ, with י paragogic. It is used principally with the *Inf.* ⁴ Disting. הֵנָּה from *pron.* הֵנָּה. ⁵ R. akin to numeral אָחַד = in its unity, as one, i.e., together. ⁶ R. בַּד = separate. Cf. בַּדֵּל. ⁷ Assoc. the meaning with the form of its letters, especially ך.

Exercise.—And the Canaanite (כְּנֻעִי) was then in the land.⁹ Where art thou? And man³¹ there-was-not to till⁸ the ground.³¹ And he was not (he, he-was-not). Not-to (To not) hear.¹⁸ Behold-I (am here). Behold-we (are) servants⁸ to (לְ) my lord.² That² there-is a God² in (לְ) Israel. Thou-art. Ye-are. Is my father yet alive¹¹ (Is¹¹ yet, etc.)? I-alone. They-alone. His blood²⁶ upon (עַל) the altar¹⁸ round about. What is man³¹ that thou rememberest¹⁸ him (*Impf.*), and the son¹¹ of man that thou visitest¹⁵ him (ך demonstrative). Righteous¹³ (art) thou, Jehovah, in (בְּ) thy judging³⁰ (*Inf.*). And they (w.c.) will gather themselves²³ together (Ni.).

§ 39. PARTICLES WITH SUFFIXES. — PREPOSITIONS.

1.

לְ	אֶת	אֵת	כְּמוֹ, כִּי	מִן
לִי	אֵתִי	אֵתִי	כְּמוֹנִי	מִמֶּנִּי
לָךְ	אֵתְךָ	אֵתְךָ	כְּמוֹךָ	מִמְּךָ
לָךְ	אֵתְךָ	אֵתְךָ	כְּמוֹךָ	מִמְּךָ
לוֹ	אֵתוֹ	אֵתוֹ	כְּמֹדוֹ	מִמֶּנּוּ
לָהּ	אֵתָהּ	אֵתָהּ	כְּמֹדָהּ	מִמֶּנָּהּ
לָנוּ	אֵתָנוּ	אֵתָנוּ	כְּמוֹנוּ	מִמֶּנּוּ
לָכֶם	אֵתְכֶם	אֵתְכֶם	כְּכֶם	מִכֶּם
לָכֵן	אֵתְכֵן	אֵתְכֵן	כְּכֵן	מִכֵּן
לָהֶם	אֵתָם	אֵתָם	כְּהֶם	מִהֶם
לָהֶן	אֵתָן	אֵתָן	כְּהֶן	מִהֶן

REM. — 1. The forms of **מִן**, in part, come from doubling (**מִמֶּנּוּ** = **מִמֶּנּוּ**). It is one result of a general effort to give more body to these particles, as in **כְּמוֹ** (= **כִּי** and **מִה**). The latter is mostly used with suffixes; only in poetry before substantives (§ 12. r. 2). 2. The difference between **אֵת** *with*, with suffixes, and **אֶת**, the sign of the definite accus., will be noticed. They are somewhat mixed in the books of Kings, Jer., and Ezek. Like the former, **עִם** is treated, excepting a few forms (**עִמּוֹ** or **עִמִּי**, **עִמָּכֶם**, **עִמָּכֵן**); and like **לִי**, for the most part, **בִּי**. 3. The idiomatic phrase **מַה־לִּי וְלָכֶם** = What have I to do with thee? 4. The prep. **לְ** with a pronominal suffix is often used (especially after verbs of motion) somewhat pleonastically. As denoting an intimate participation of the subject in the act, it is named by some grammarians the *ethic dative*. **לָךְ הוֹשִׁעַ** take heed (to yourself).

2. **עָלֶיכֶם, עָלַי, עָלֶיךָ, עָלַי, עָלֶיכֶם, אֵלַי, אֵלֶיכֶם, אֵלַי**. The three prepositions **עַל**, **עָל**, and **אֵל**, having ended originally in **־י**, assume this form with pronominal suffixes. By some grammarians they are called plurals. In poetry their *estr.* is used independently of suffixes.

3. **בֵּינֵנוּ, בֵּין, תְּהִי, תַּחַת, אַחֲרַי, אַחֲרֵי**. There are certain other prepositions which actually take the plural form with

suffixes, the last of the three named, however, only with plural suffixes.

אֵשׁ ¹ c. fire.	אֲשָׁה* "firings" (sac-	חֹמֶה ⁶ f. wall.
rifices by fire).		עָלָה go up. עַל upon, by, etc. עֲלֵה
בְּרֹזֶל ² m. iron.		f. burnt-offering. עֲלִיּוֹן Most High.
הָבֵל ³ c. breath, Abel.		מֵעַל ⁷ above, (מֵעֲלָה) upwards.
הִרָב* ⁴ break, throw down.		מַעְלָה* f. steps.
חֲבֵל ⁵ c. cord, region (measured).		תַּחַת beneath.

¹ Discrim. from אֵשׁ, אִישׁ. ² Mn. "Barzillai" (בְּרֹזֶלִי), iron (man): 2 Sam. xvii. 27. ³ Mn. "Abel" (הָבֵל in Pause). ⁴ Eng. *harass* approaches it in sound and idea. ⁵ Discrim. from חֲבֵל. ⁶ Gr. *χῶμα*, equiv. in sound and sense. ⁷ Idea of r. may be associated with עַל, already used several times. The burnt-offering was so called from being wholly consumed (*going up* in fire and smoke).

Exercise. — And I (w.c.) burnt²⁴ it (*m.* with אָתָּה) with (ב) fire. To her. With thee (*f.*). From us. From her. Thy heavens¹⁰ which are over thy head³ (shall be) copper,³³ and the earth⁹ which is under thee (shall be) iron. Where (§ 11.4) is Abel thy brother?³⁴ Two (שְׁנַיִ) lines. The king¹³ of Israel (was) passing (Q. Part.)²³ on the wall, and a woman cried²⁴ unto him (אֵלָהּ). And they (w.c.) shall break down thy (*f.*) walls. An offering (made by fire) unto (ל) Jehovah. Sacrifices¹⁸ and burnt-offerings. Sheol¹² from beneath is moved³⁶ (Perf. *f.*) for thee. With (עִם) me. With you. Like us. After him.

§ 40. DEGREES OF COMPARISON.

1. ¹ מִדָּנְאֵל¹ אַתָּה חָכֵם תּוּ אַתָּה חָכֵם thou art wiser than Daniel.
² בְּנֵה הַגְּדוֹל² the elder of her sons. ³ כָּבֵד מְמִנִי³ too heavy for me. The Hebrew has no special forms for indicating degrees in the comparison of Adjectives. The comparative degree is expressed by prefixing מִן to the word with which the comparison is made;¹ or, if the objects compared do not immediately succeed one another, by the use of the article.² מִן is also used to express the idea that a thing is *too* great or *too* little, or the like, for a specified purpose.³

2. ¹ הַקָּטָן the youngest son; בְּנוֹ הַקָּטָן (or קָטָן בְּנָיו) the youngest of his sons. ² טוֹבָם the best of them; לְעַבְדֵי עֲבָדִים servant of servants. ³ לְדָר דָּר to generations of generations; גָּדוֹל מְאֹד מְאֹד exceedingly great. The Hebrew has a variety of ways to express the idea of superlativeness: as by the use of the article with the adjective¹; or by a Genitive following the object compared (it may be a pronominal suffix)²; or, a less definite superlativeness, by a repetition of a word, or the use of an adverb.³

יָבֵשׁ¹ dry up. יַבְשָׁה† *f.* dry ground.

יָרָה cast, found. תּוֹרָה *f.* law, Torah.

לְשׁוֹן² *c.* tongue.

מָדַד³ measure. מִדָּה *f.* measure.

תָּמִיד continually.

צָפָה⁴ look about, watch, overlay.

קָץ *m.*, קָצָה⁵ *f.*, קָצָה *m.* end.

קָשָׁה⁶ hard, rough. קֶשֶׁת *c.* bow.

רָשָׁע⁷ be wicked. רָשָׁע wicked.

רָשָׁע⁸ (i) *m.* wickedness.

שָׂדֵה *m.* field.

שָׁלַל⁸ *m.* spoil.

תֵּנָדָה⁹ (*estr.* תוֹדָה) *m.* middle, midst.

תּוֹעֵבָה¹⁰ *f.* abomination.

¹ Mn. "Jabesh" Gilead = dry Gilead. ² R. לִשָּׂה = lick. Note also shape of first letter. ³ Sansc. Mād, Eng. mete. ⁴ Mn. "Mizpeh" (מִצְפֵּה), watch-tower. Idea of r. is *cover, conceal* (*cf.* צָפַן). One conceals himself to watch, spy out. ⁵ Letters קָץ = cut off. *Cf.* קָצַר, קָצַף. ⁶ Easy to see how the word for bow, on account of its stiffness, rigidity, comes from this r. קֶשֶׁת = stubble. ⁷ Mn. "rash," which in its original meaning, *be in commotion*, corresponds pretty well with רָשָׁע be loose, without firmness. *Cf.* Isa. lvii. 20, "troubled sea." ⁸ R. = draw out, away, akin to שָׁאַל (draw out by) question. ⁹ To be associated with קָרַב, both much used for *midst*. ¹⁰ Used more than 100 times in the Bible, often in the expression יְהוָה יְהוֹעֵבֶת יְהוָה.

Exercise. — His eldest¹⁰ son.¹¹ More righteous¹³ than (from) he. Is this your youngest¹⁷ brother?³⁴ Is it too little (מְעַט) for (from) you? A day¹⁰ in thy courts (הַצִּדְרִים) is better¹⁰ than a thousand.³ The most glorious song²⁶ (song of songs). The earth⁹ became dry. The law of mercy²⁹ (is) on³⁹ her tongue. (He) passes²³ (Part.) by us (עָלָה) continually. At (ל) the end of the days. He maketh wars²⁴ cease¹⁶ unto²⁸ the end (קֵץ) of the earth; (the) bow he breaketh in pieces¹⁴ (Qi.). An abomination unto (of) Jehovah (is) the way¹² of the wicked (*sing.*). Divide ye (הִלַּק) the spoil of your enemies³⁰ with (עִם) your brethren. In (ב) the mount⁹ from the midst of the fire.³⁹

§ 41. WEAK VERBS. — VERBS נ"ב.

1. The distinction between the Strong and Weak verbs, and the nomenclature of the latter, have already been noted (§ 14. 1. 2). Verbs having נ as their first radical are properly gutturals. In certain of them, however, נ is not so treated throughout, but as a quiescent letter, losing its power as a consonant, and becoming blended with the preceding vowel (§ 5).

<i>Impf. s. 3. m.</i>	יֹאכַל	.....	<i>pl. 3. m.</i>	יֹאכְלוּ
<i>3. f.</i>	תֹּאכַל	.....	<i>3. f.</i>	תֹּאכְלִינָה
<i>2. m.</i>	תֹּאכַל	.....	<i>2. m.</i>	תֹּאכְלוּ
<i>2. f.</i>	תֹּאכְלִי	.....	<i>2. f.</i>	תֹּאכְלִינָה
<i>1. c.</i>	אֶכַל	.....	<i>1. c.</i>	נֹאכַל

2. In the *Impf. Q.* of six verbs beginning with נ this letter quiesces in δ , which is an obscured \hat{a} (*ya'ākhal = yākhal = yōkhal*). In the 1. *pers. s.* (rarely elsewhere) the radical letter נ itself disappears.

REM. 1. — These verbs may be easily remembered by arranging them as follows: He said (אָמַר), he wished (אָבַד), to eat (אָכַל); he baked (אָפַד), he seized (אָחַז), he perished (אָבַד). נ in אָחַז does not always so quiesce.

REM. 2. — There are two other verbs beginning with נ which occasionally follow this analogy: אָסַף, three times, twice with a dropping of the נ (תָּסַף, תִּסָּף), which might lead to a confounding of the word with some forms of יָסַף; and אָהַב *love*, in the 1. *s. Impf.* (אָהַב).

אֹצֵר¹ *m.* granary, treasury.

אֵיל² *m.* ram; *pl.* אֵילִים the mighty, the foremost.

אָכַל³ eat. אֶכַל (*f.* אֶכְלָה) food. אֶכְלִי food.

אָפַד³ bake (אָפַד baker).

אֹרֶחַ⁴ *m.* way, course.

אָרַךְ* be long, tarry. אָרַךְ *m.* length.

בּוֹר⁵ *m.* cistern, pit.

בָּחַר⁶ choose. בָּחוּר* *m.* chosen one (youth, etc.).

בָּכָה⁷ weep. בָּכִי* *m.* weeping.

בָּמָה⁸ *f.* height, high place.

בָּיַט* add, (with other verbs) again.

¹ Mn. "Oats are" (there). ² Mn. "Aijalon" (place of deer). ³ It will be remembered best as a פ"א verb in connection with the sentence above. ⁴ To be associated with, and discriminated from, the next word (ח marks the word meaning way, ר that meaning be long). ⁵ Mn. "Bore," to which its r. is nearly equivalent. Cf. בָּאָר. ⁶ Associate the three words of similar sound thus: בָּחַר בְּבְכוֹרוֹת בְּקָרִים he chose the firstborn of the cattle. Note the order of

the consonants (ח, ב, ק). ⁷ Mn. "Baca" (בָּכָא) a dropping (weeping) balsam: Ps. lxxxiv. 7. ⁸ Mn. "Bema" (βῆμα) raised place. ⁹ Mn. and deriv. "Joseph" (יוֹסֵף): Gen. xxx. 24, "the Lord *add*," etc.

Exercise.—The treasury of the house³ of Jehovah. And behold!³⁸ a ram caught²⁷ (Ni. Part.) by (ב) his horns (קַרְנָיו). Thou mayest surely eat (eating thou mayest eat). Teach¹⁸ me (Qi.) thy ways (*pl.* in וְתִלְמַד). Lengthen (Hi.) thy cords.³⁹ As to (ל) its (*f.*) length. We will cast²² him (Hi.) into (ב) one³⁵ of the pits (*pl.* in וְתִלְמַד). Choose ye (for you³⁹) to-day¹⁰ whom (אֶת־מִי) ye will serve.⁸ The people⁹ (were) sacrificing¹⁸ and burning incense³⁷ (both Qi. Parts.) in the high places. And (w.c.) said to them.³⁹ And they (w.c.) took²⁷ him (אֹתוֹ) and slew him.²⁴ And they (w.c.) said, let us not¹⁵ perish⁸ (Cohort.) for (ב) this man's⁹ life³² (soul).

§ 42. VERBS פ"נ.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	נָגַשׁ	נָגַשׁ	הִנָּשׁ	הִנָּשׁ
3. <i>f.</i>	נָגַשָּׁה	נָגַשָּׁה	הִנָּשָׁה	הִנָּשָׁה
2. <i>m.</i>	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּשְׁתָּ	הִנָּשְׁתָּ
<i>pl. 2. m.</i>	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּשְׁתֶּם	הִנָּשְׁתֶּם
<i>Inf. cstr.</i>	לְנָשׁוֹת	הִנָּשׁוֹת	הִנָּשׁוֹת	הִנָּשׁוֹת
<i>Inf. abs.</i>	נִגְשׁוֹת	הִנָּשׁוֹת	הִנָּשׁוֹת	הִנָּשׁוֹת
<i>Imp. s. m.</i>	נִשׂ	הִנָּשׁ	הִנָּשׁ	wanting
<i>f.</i>	נִשִּׁי	הִנָּשִׁי	הִנָּשִׁי	
<i>pl. f.</i>	נִשְׁנָה	הִנָּשְׁנָה	הִנָּשְׁנָה	
<i>Impf. s. 3. m.</i>	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ
2. <i>f.</i>	תִּנָּשִׁי	regular	תִּנָּשִׁי	תִּנָּשִׁי
1. <i>c.</i>	אִנָּשׁ		אִנָּשׁ	אִנָּשׁ
<i>pl. 3. f.</i>	תִּנָּשְׁנָה		תִּנָּשְׁנָה	תִּנָּשְׁנָה
<i>Part. act.</i>	נֹגֵשׂ	נֹגֵשׂ	מִנָּשׂ	
<i>Part. pass.</i>	נִגְשׂוֹת			מִנָּשׂוֹת

1. Verbs פָּנִי show but a few variations from the Strong verb; none at all in the Qi. and Qu. Voices. When, in process of inflection, the פָּ would come at the end of a syllable and be pointed with a silent Šewá, it is assimilated to the following radical, the assimilation being indicated by a D. forte (Q. Impf., Ni. Perf. and Part., and in the Hi. and Ho. throughout).

REM. 1. — Assimilation does not take place, however, in verbs medial guttural, and in a few other cases, especially in Pause.

REM. 2. — A certain number of these verbs (like נָשׂא), in addition to those medial guttural, have *a* in the Q. Impf., and some others have either *a* or *o*.

REM. 3. — In the Ho. the original *u* appears (instead of *o*) in the sharpened syllable.

2. נָשׂא, נָשְׂתָה, נָשְׂתָה, נָשְׂתָה (i thinned from *a*), etc. In the Q. of some פָּנִי verbs, this letter at the beginning of a syllable, when not supported by a full vowel, is dropped (Inf. estr., Imp.). In the Inf. estr. this shortened root is again made trilateral by the addition of תָּ, marking the feminine, so becoming a Segholate (of the *i* class), and inflected accordingly.

3. יָקָה, יָקָה, יָקָה. The verb לָקָה (except in Ni.) follows the analogy of the פָּנִי verbs.

4. נָתַן, נָתַתָּ, נָתַתָּ, נָתַתָּ. נָתַתָּ (= הִנָּתַתָּ with the vowel heightened and the weak consonant assimilated), הִנָּתַתָּ etc. הִנָּתַן (הִנָּתַתָּ), הִנָּתַתָּ. The verb נָתַתָּ assimilates also its final נ before תָּ (Q. Perf., Inf. estr.), and naturally before another נ (Q. Perf., 1. Pers. pl.). In the Imp. the final vowel is *e*, as also in the Impf. in harmony with the Inf. estr. as ground-form. The Inf. estr. is inflected like a Segholate noun.

נָאָם¹ say, utter oracularly.

נָגֵב² *m.* Negeb, the south.

נָגַע³ touch, smite, plague. נָגַע *m.*
stroke, plague.

נָגַע smite. מִנְּפָה* *f.* a smiting.

נָחַל⁴ inherit. נְחִילָה *f.* inheritance.

נְחָל *m.* wady, (and its) brook.

נָחַם Ni. repent, Qi. comfort. Mn.

“Nahum” (נְחִיָּם), consoler.

נָטַע⁵ plant, drive (tent-pin).

נָסָה*⁶ try, prove.

נָסַךְ⁷ pour out (a drink-offering). נָסַךְ
(i) *m.* a drink-offering.

נָסַךְ⁸ pull out (tent-pin), journey.

נָצַב⁸ (and נָצַב Hithq.) be set, fixed,
stand. מִצְבֵּה *f.* pillar.

נָצַח⁹ deliver.

נָצַר preserve.

נָתַן¹⁰ give, set, appoint, etc.

¹ Like נָאָב, used but once except as Part. (נָאָם). ² One of the divisions of Southern Palestine. ³ R. נָגַע, in many words, has the idea of touching more or

less forcibly. Cf. נגש and the following word here. ⁴ Following word is from a different r. Both may be better remembered by thinking of the wady as a possible boundary of an inheritance. ⁵ Cf. נָטָה. Both words, with נסע, have to do with the tent (נָטָה to spread it; נָטַע drive its pins; נסע pull them up). ⁶ Mn. and deriv. "Massah" (מַסָּה), proving: Ex. xvii. 7. Discriminate from נסע. ⁷ Associate with "sack" (a dry Spanish wine). ⁸ Akin to צָהָר with its mn. צִיּוֹן Zion. ⁹ This word and the next (note radicals) include in idea much of what God now does for us. ¹⁰ Mn. "Nathan," he (God) has given (= Nathanael).

Exercise. — Utterance of Jehovah. And thou, take¹⁰ unto (לָקַחְתָּ) thee from all food.⁴¹ And ye shall not touch it (בִּזְיוֹ). And (w.c.) Jehovah smote Pharaoh (אֶת־פַּרְעֹה) (with) great smitings. Bring near¹⁴ (Hi.) the burnt-offering.³⁰ And ye (w.c.) shall be smitten (Ni.) before (לְפָנַי) your enemies.³⁰ For² thou shalt make this people⁹ inherit the land⁹ which I swore²⁵ (Ni.) to their fathers⁸ to give to (לָקַחְתָּ) them. Comfort ye (Qi. *pl.*), comfort ye my people, saith⁵ (Impf.) your God. Where (§ 10. 4) he spread³⁰ his tent.³³ He shall plant the tents. And (w.c.) Abram journeyed. And they (w.c.) will pour out (Hi.) drink-offerings to (לָקַחְתָּ) other³⁴ gods. Behold³⁵ I stand (Ni. Part.) by (עַל) the fountain³ of water.³ And I delivered thee (Hi.) from the hand³ of Saul (שָׂאוּל). To the keepers (Q. Part.)¹⁵ of his covenant.²⁰ Give (*pl.*) to me the possession²⁷ of a burying-place¹⁵ with (עִם) you. My giving (Inf. *estr.*) the inheritance of my fathers⁸ to thee.

§ 43. VERBS פ"ב.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשֵׁב
<i>3. f.</i> regular		נִשְׁבָּה	הוֹשִׁיבָה	הוֹשֵׁבָה
<i>2. m.</i>		נִשְׁבַּת	הוֹשִׁיבַת	הוֹשֵׁבַת
<i>pl. 2. m.</i>		נִשְׁבַּתְּם	הוֹשִׁיבְתֶם	הוֹשֵׁבְתֶם
<i>Inf. estr.</i>	שָׁבַת	הִנְשִׁיב	הוֹשִׁיב	הוֹשֵׁב
<i>Inf. abs.</i>	יָשׁוּב	wanting	הוֹשֵׁב	wanting

	Q.	Ni.	Hi.	Ho.
<i>Imp. s. m.</i>	יָרַשׁ (שָׁקַח) שָׁב	הִנָּשַׁב	הוֹשֵׁב	wanting
<i>f.</i>	שָׁבִי	יִרְשִׁי	הוֹשִׁיבִי	
<i>pl. f.</i>	שָׁבְנָה	יִרְשְׁנָה	הוֹשִׁבְנָה	
<i>Impf. s. 3. m.</i> . . .	יֹשֵׁב	יִירַשׁ	יֹוֹשֵׁב	יֹוֹשֵׁב
<i>2. f.</i>	תִּשְׁבִּי	תִּירְשִׁי	תִּוֹשִׁיבִי	תִּוֹשְׁבִי
<i>1. c.</i>	אֹשֵׁב	אִירַשׁ	אִוֹשֵׁב	אִוֹשֵׁב
<i>pl. 3. f.</i>	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּוֹשְׁבְנָה	תִּוֹשְׁבְנָה
<i>Part. act.</i>	יֹשֵׁב		נוֹשֵׁב	מוֹשֵׁב
<i>Part. pass.</i>	יְשׁוּב			מוֹשָׁב

1. Verbs פ"י are of three classes. The first two include those whose first radical was originally ך; the last are the proper פ"י.

2. In the first class of פ"י (or ך) verbs, the original ך appears as י when initial (Q. Perf., Qi., Qu., and, partly, Hithq.), except in the Q. Impf. and related parts. In the latter case, (a) the first radical may be dropped, the stem vowel, originally *i*, becoming under the tone \bar{e} (*a* with a guttural); while that of the preformative (? from a union of י with *a*) becomes an unchangeable \acute{e} . The Inf. cstr. (like verbs פ"נ) taking the *fem.* ending ת assumes the form of a Segholate noun, which when inflected takes *i* under its first radical. Or (b) if the first radical be retained in the Impf., the stem vowel is *a*, and ך (become י), uniting with the *i* of the preformative forms *i*.

REM. 1. — There are but eight פ"י verbs which regularly drop their first radical in the Q. Impf. and related parts (ידע, יחד, ילד, ילך, הלך), except in the Q. Impf. and related parts (ישב, יצא, ירד).

REM. 2. — There are but three of this class of verbs which retain י invariably in the Imp. (ירה, ירא, ירה). There are others which appear in both forms (ירש, etc.).

3. When in verbs originally פ"י the ך is *not* initial, it is treated as a consonant at the beginning of a syllable (Ni. Inf. cstr., Imp., Impf., and sometimes Hithq.); and as a vowel at the end of a syllable. As a vowel it either coalesces with a homogeneous vowel (Ho.) or is contracted with an (original) *a* to \acute{o} (Ni. Perf. and Part., Hi.).

REM. 1. — In the Qi. and Qu. Voices ך appears always as י, and these Voices are inflected regularly. The same is partly true of the Hithq. (cf. 2).

REM. 2. — The lengthened form of the Imp. is frequent in these verbs. **שׁב** or **שָׁבָה** from **יָשַׁב**.

REM. 3. — The verb **יָלַךְ** has forms of its own in the Q. Impf. and related parts (**יֵלֵךְ**, **וַיֵּלֶךְ**; **לָךְ** (**לִבְךָ**), **לְכִי**, **לְכֹת**, **לְכֹתִי** my going); but elsewhere **הֵלֵךְ** is used.

REM. 4. — The verb **יָכַל** forms its Q. Impf. irregularly (**יֹכַל**, etc. for **יָכַל** from **יֹכֵל**; others suppose the form to belong to the Ho. Voice); also its Inf. estr. **יִכְלֹת**.

4. **יָצַק**. Inf. estr. **צָקָת**. Imp. **יִצַּק** and **צַק**. Impf. **יִצַּק**. The second class of verbs originally **פ"ו** follow the analogy of **פ"נ** verbs. The first stem letter, when coming at the end of a syllable with silent Šewâ, is assimilated to the next; and when standing at the beginning of a syllable unsupported by a full vowel, is dropped. There is considerable variation, however, in their inflection. Their forms may be generally distinguished from those of verbs **פ"נ** by the fact that **פ"ו** verbs of this class have almost exclusively **צ** as a middle radical.

5. **יָטַב**. Q. Inf. estr. regular; Imp. wanting; Impf. **יִיטַב**; Part. regular. Hi. **הֵיטִיב** (**הֵיטִיבָה**, **הֵיטִיבְתָה**); Infs. **הֵיטִיב**, **הֵיטִיב**; Imp. **הֵיטִיב** (**הֵיטִיבִי**); Impf. **יִיטִיב**; Part. **מֵיטִיב**. The third class of verbs **פ"י**, i.e., verbs whose first radical was originally **י**, have the following characteristics. In the Q. Impf. this **י**, which is never dropped, unites with the vowel of the preformative (*i*) and forms *î*. In the Hi. this radical unites with the original vowel of the preformative (*a*) and forms *ê*, which being unchangeable appears in all the other forms of this Voice. There are no forms of the Ni. and Ho. Voices. There are but eight verbs in the class altogether, and all are more or less defective.

יָדַע¹ know. **דַּעַת** *f.* knowledge.
יָלַךְ² (and **הֵלֵךְ**) go, walk.
יָסַר³ instruct, chastise. **מוֹסֵר** *m.* correction.
יָנַד* appoint, meet. **עֵדָה** *f.* congregation (of Israel). **מוֹעֵד**⁴ *m.* sea-son, festival, assembly.

יָעַץ counsel. **עֵצָה**⁵ *f.* counsel.
יָצַק⁶ pour.
יָצַר⁷ form, make.
יָרַד⁸ go down.
יָרַשׁ⁹ possess, Hi. (sometimes) dis-possess. **תִּירוּשׁ** *m.* new wine.

¹ Cf. εἶδω, οἶδα. ² Imp. **לָךְ**, **לְךָ**, **לִבְךָ** is very common. **לָךְ לָךְ** Get thee!

³ Connect the three **פ"י** verbs, **יָסַר**, **יָעַץ**, **יָנַד**. Read from the right. ⁴ One of the names of the Tabernacle was **אוֹהֶל מוֹעֵד**. For two others see §§ 6, 21.

⁵ Discriminate from *fem.* of **עֵץ** wood. ⁶ Assoc. with **נָסַף** (mn. "Sack").

⁷ Allied r. צרר, צר (mn. "Tsar"), meaning *press, oppress*. This means, too, *press, impress, form*. ⁸ Mn. "Jordan" (הַיַּרְדֵּן the descender). ⁹ Assoc. with other words in רש, thus: דָּרַשׁ (he sought), נָרַשׁ (he drove out), יָרַשׁ (he possessed), and note progress of thought.

Exercise. — Know (*pl.*). To know good¹⁰ and evil (וְרָע). And to walk with (עִם) wicked men⁹ (men of wickedness⁴⁰). Be instructed (Ni. Imp.), ye judges³⁰ of the earth.⁹ There (שָׁם) hath he appointed it (*f.*). Speak⁶ (Qi. *pl.*) to (אֶל־) all² the congregation of Israel. He counselled in those days.¹⁰ Pour out for the people⁹ that (w.c.) they may eat⁴¹ (Impf.). The man³¹ whom he had formed. He that formeth (Part.) the mountains.⁹ When (כִּי) he came down (Inf. cstr.) from the mount. And they (w.c.) possessed his land.⁹

§ 44. VERBS ע"ו.

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הִקָּוִים	הוּקָם
3. <i>f.</i>	קָמָה	מָתָה	נָקוּמָה	הִקָּוְמָה	הוּקָמָה
2. <i>m.</i>	קָמַתָּ	מָתָה	נָקוּמוֹתָ	הִקָּוְמוֹתָ	הוּקָמַתָּ
<i>pl. 2. m.</i>	קָמַתְּם	מָתֶם	נָקוּמוֹתֶם	הִקָּוְמוֹתֶם	הוּקָמַתְּם
<i>Inf. cstr.</i>	קוּם		הִקוּם	הִקָּוִים	הוּקָם
<i>Inf. abs.</i>	קוּם		הִקוּם	הִקָּם	wanting
<i>Imp. s. m.</i>	קוּם		הִקוּם	הִקָּם	wanting
<i>f.</i>	קוּמִי		הִקוּמִי	הִקָּוְמִי	
<i>pl. f.</i>	קוּמְנָה		הִקוּמְנָה	הִקָּוְמְנָה	
<i>Impf. s. 3. m.</i>	יָקוּם		יָקוּם	יָקוּם	יִקָּם
2. <i>f.</i>	תָּקוּמִי		תָּקוּמִי	תָּקוּמִי	תִּיְקָמִי
<i>pl. 3. f.</i>	תָּקוּמְיֶנָּה		תָּקוּמְנָה	תָּקוּמְנָה	תִּיְקָמְנָה
<i>Part. act.</i>	קָם, מָת		נָקוּם	מְקוּם	
<i>Part. pass.</i>	קוּם				מוּקָם

1. The irregularities in the inflection of verbs ע"ו consist mainly in the elision of the weak middle radical together with one of the vowels, usually the preceding.

REM.—1. Q. Perf. was orig. *qawam*, *aw* being elided, and final *a* under the tone becoming \bar{a} ; Inf. cstr. and Imp., orig. *qwum*, *wu = \hat{u}; Impf., orig. *yaqwum*, *a* in an open syllable = \bar{a} ; Part. act., orig. *qâwim*, *w* being rejected and *i* absorbed; Part. pass., orig. *qawûm*, *a* being rejected. 2. Perf. and Part. of intrans. verb were orig. *mawith*, the present form eliding *w* and retaining and heightening vowel. 3. Ni. Perf. and Part., orig. *naqwam*, which is contracted to *nâ-qôm*, the final syllable appearing in all subsequent forms of this Voice. 4. Hi. Perf. and Part. were orig. *haqwam* (thinned *a* in first, and, after *Inf. cstr.*, \hat{i} in second, syllable), *miqwim* (*i* in an open syllable = \bar{e}). 5. The forms of the Imp. קמנה, קמנה are due to the vocal law that \hat{u} and \hat{i} cannot stand in a shut penultimate syllable even with the tone (§ 3. 4. R.). 6. Before the affixes beginning with the consonantal affirmatives ת and נ (Perf. and Impf.), except in the Ho. and the Q. Perf., an additional syllable is generally found (probably an original vowel of the stem is used for the purpose), which serves to open the stem syllable and protect its vowel. 7. The change of tone works a change in the vowel \hat{o} of the Ni. Perf. in some parts to \hat{u} . 8. The verb נוה has an alternative form in the Hi. Impf. and Imp. (יניה).*

2. The endings הַ, י, י, it will be noted, do not generally take the tone in this verb, the contracted stem drawing it to itself.

3. יבושׁ, בִּשְׁתִּי, בּוֹשׁ. Intransitive verbs of this class whose middle vowel is \hat{o} retain it throughout the Q.

4. יבוא; Inf. בּוֹא, Impf. יבוא. In the Inf. and related forms, besides the ordinary form with *u* (changed to \hat{u}) in the last syllable, there are some with *a* heightened to \bar{a} , and then obscured to \hat{o} .

5. יִקָּם, יִקָּם; יִקָּם, יִקָּם. The Jussive and Wâw consecutive forms of the Q. and Hi. should be especially noted. In one case we have \hat{o} becoming \hat{o} with the tone retracted; in the other, \bar{e} becoming *e*.

בּוֹא¹ come in. מְבוֹא* c. entrance.
 הַבּוֹאָה* f. income, increase.
 לֵילַי לֵילַי (לַיִן) לַיִן
 m. night.
 מוֹת³ die. מוֹת (מֹת) m. death.
 מְתִים* men (adults).

נוּחַ rest. נִיחָה* m. rest, pleasantness.
 Mn. "Noah" (נוח).
 נוּם flee (? the noose).
 נוּי shake, wander. Cf. *nuo, nuto*.
 נוּף wave. הַנּוֹפֵה*⁴ f. wave offering.

¹ Antithetic to יצא go out. ² Note interchange of the liquids נ and ל in verb and noun. ³ To be associated with the following word, which is from an obsolete *sing.* מֵת. The roots מתה, מדר, מות, etc. = what is stretched out, מְתִים as full grown men, מֵת as a dead man. ⁴ Assoc. words for offerings (burnt-offerings,³⁹ peace-offerings,²⁹ heave-offerings,¹⁹ etc.).

Exercise.—Jehovah shall keep¹⁵ thy going forth (צִאתְךָ) and thy coming in (Inf. c.). The spirit (רוּחַ) of Jehovah shall cause him to rest. Stay over night (f.) to-night (§ 9. r. 1). For² in the day¹⁰ of thy eating⁴¹ (Inf. c.) from it (m.) dying (§ 15. 2) thou shalt die. And he (w.c.) shall die. The men and the women⁹ and the children (טָרַף *sing.*). They flee (Part. *pl.*). And (w.c.) Judah (יְהוּדָה) was smitten⁴² (Ni.) before (לְפָנֶי) Israel, and they fled every-man (אִישׁ) to his tent.³³ The daughter¹¹ of Jerusalem hath shaken (Hi.) her head.³ I will wave (Hi. Part.) my hand³ over them.³⁹ Let him arise¹⁹ (Jussive). And he (w.c.) arose. Let him establish (Hi.). And he (w.c.) hath established his word⁶ which he spoke⁶ (Qi.) over us.³⁹ Let them be ashamed.¹⁷

§ 45. VERBS ע"י AND THE INTENSIVE VOICES.

<i>Perf. s. 3. m.</i>	בָּן	<i>Inf. cstr.</i>	בִּין	<i>Imp. s. m.</i>	בִּין	<i>Impf. s. 3. m.</i>	יִבִּין
	בְּנָה	<i>abs.</i>	בוּן		בְּיִנִי		תִּבְיִנִי
	בְּנֹת				בְּיִנּוּ	<i>Part. act.</i>	בִּן
						<i>Part. pass.</i>	בוּן

1. As in verbs פ"י, we find also in the present class ך not infrequently changed to י. The vocalization being thus changed, there appears in the Q. *some forms* resembling those of the Hi. (Impf.); or of the Hi. apocopated (Inf. cstr., Imp.). In fact, they are regarded as such by some grammarians. These (Q.) forms are inflected like קום, except that י takes the place of ך. In the other Voices the inflection of these words conforms in all respects to that of the proper ע"י verbs.

REM. 1. — The words of this sort most used are בון (בין), גול (גיל), חול (חיל), שום (שום), שות (שית).

REM. 2. — It is often not possible to distinguish the Q. Impf. of these verbs from the Hi. Impf. except by the sense.

REM. 3. — It is probable that in some of the verbs just cited, and certainly in some others, the *original* middle radical was actually י.

2. **בִּינֹת, בִּינָה, בִּין**, etc. Sometimes ⁹ is found as a middle radical in the Q. Perf. It is then inflected like an apocopated Hi. (i.e., a Hi. with its first syllable wanting).

3. ¹ **קָיַם**. ² Perf. **קוּמַם** (קוּמַם); Inf. c. **קוּמַם**; Impf. **קִמְמַם**; Part. **מְקוּמַם** (מְקוּמַם). ³ **קִמְמַם, קִמְמַם, קִמְמַם**. The intensive Voices (Qi., Qu., Hithq.) are not ordinarily used with verbs **ע"י** (**ע"י**). There are a few examples in **ע"י** verbs; ¹ but only one of an **ע"י**. The same effect has been secured by doubling the last radical and then inflecting as a strong verb with unchangeable vowels.² These Voices are accordingly to be named in harmony with their vocalization, Qôlêl, Qôlal, Hithqôlêl (or on the basis of **פַּעַל**, Pôlêl, Pôlal, Hithpôlêl), respectively. More rarely both the first and last radical are repeated, forming so-called Qilqêl, Qulqal (Pilpêl, Pulpal) Voices.³

בָּרָא ¹ create.

בְּתוּלָה ² *f.* virgin (= the separated).

גָּוַר sojourn. **גָּר** *m.* sojourner, stranger.

גָּיַל ³ (גָּיַל) circle about (in joy), rejoice.

הָיַל ⁴ (הָיַל) circle about (in joy or pain), be in pain, wait. **הוּלַ** † (round

by rolling); *m.* sand. **הָיַל**, *estr.* **הָיַל** (strong by twisting) *m.* might, force (army).

שָׂים ⁵ (שׂוּם) set, place.

שִׂית set, place. Mn. "Seth" (**שֵׁת**): Gen. iv. 25.

¹ Gen. i. 1: **בָּרָא אֱלֹהִים**. ² Cf. **בָּרַל**, and assoc. with it. ³ Mn. "Abigail" (**אֲבִיגַיִל**), father's joy. ⁴ To be assoc. with the preceding. ⁵ Combine with following as having the same general meaning.

Exercise. — Sojourn (*m. s.*) in this land.⁹ And for (**לְ**) the stranger who sojourneth (Part. with Art.) in the land. My soul³² shall rejoice in Jehovah. We have been in pain. The virgin of Israel hath fallen.²² And he (*w. c.*) set (**שָׂים**) his life³² in his hand (**כַּפּוֹ**). All² (things), thou hast put (**שִׂית**) under³⁹ his feet.³² My people⁹ as (**לְ**) an enemy³⁰ riseth up¹⁹ (Qôlêl Impf.). And I. behold I³⁸ establish (Hi. Part. of **קָיַם**) my covenant²⁰ with (**אִתְּ**) you. The tabernacle²¹ was reared up (Ho.).¹⁹ And he shall exalt himself (Hithqô.)¹⁰ and make himself great (Hithq.).¹⁰

§ 46. VERBS ו"ו.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָלַס סָבַבְּהָ	נָסַב	הָסַב	הוּסַב
<i>3. f.</i>	קָלְהָ סָבְהָ	נָסְבָה	הָסְבָה	הוּסְבָה
<i>2. m.</i>	קָלְוֹת סָבוֹתָ	נָסְבוֹתָ	הָסְבוֹתָ	הוּסְבוֹתָ
<i>Inf. cstr.</i>	סָב	הָסַב	הָסַב	wanting
<i>Inf. abs.</i>	סָבוּב	הָסוּב	הָסַב	wanting
<i>Imp. s. m.</i>	סָב	הָסַב	הָסַב	wanting
<i>f.</i>	סָבִי	הָסְבִי	הָסְבִי	
<i>pl. f.</i>	סָבִינָה	הָסְבִינָה	הָסְבִינָה	
<i>Impf. s. 3. m.</i>	יִסַּב יִקְלַס יִסְבֵּי	יִסְבֵּי	יִסַּב יִסְבֵּי	יִוְסַב
<i>2. f.</i>	תִּסְבִּי תִסְבִּי	תִסְבִּי	תִסְבִּי	תוּסְבִי
<i>pl. 3. f.</i>	תִסְבִּינָה תִסְבִּינָה	תִסְבִּינָה	תִסְבִּינָה	תוּסְבִינָה
<i>Part. act.</i>	סָבֵב	נָסַב	מִסַּב	
<i>Part. pass.</i>	סָבוּב			מוּסַב

1. The chief irregularity in the inflection of verbs ו"ו consists in doubling (by D. forte, where possible) the second radical as representative of both the second and third, which in this class of verbs are identical. On the other hand, the Perf. Q. of nearly all transitive verbs of this class, as well as those parts of other verbs in which the last two consonants are separated by an unchangeable vowel (Q. Inf. abs., Parts., and Qi., Qu., if used) are inflected regularly.

2. The two consonants of the root, which are alike, being doubled, the vowel of the second (as in verbs ו"ו) appears under the first (except in Hi., and Ni. Impf.); and the contracted stem takes the tone from the endings תִסְבִּי, תִסְבִּי (except when it is thrown forward after a Wāw consecutive of the Perf.).

REM. 1. — The vowel of the stem in the Perf. Hi. is ē, because î could not stand before the doubled consonant.

REM. 2. — The vowels of the preformatives when falling in open syllables are, of course, lengthened (Q. Impf., Ni. Perf., Part., Hi. and Ho. throughout), and an original *a* has in some cases been restored (Q. Impf., Ni. Perf.).

3. To make clear in pronunciation the doubling of the second radical, a helping vowel (Perf. *ō*, Impf. *é*) is used before the consonantal affirmatives ת, נ, in four of the Voices. The difference from verbs ע"ע, which uses it only in the Q. Impf. and the Ni. and Hi. Perf., will be noted.

REM. — This rule with respect to the Ho. rests on an inference from the one example found in the Part. *pl. f.* (מִסְבּוֹת).

4. To show that a stem is ע"ע in forms where there is no affirmative, and consequently no D. forte in the second radical, a D. forte is sometimes put in the first radical, by way of compensation (*cf.* alternative forms in Q. and Hi. Impfs.).

5. וַיִּסַּב יָסַב. וַיִּסַּב יָסַב. The unchanged Jussive forms, and those with Wāw consecutive (Q. and Hi.), as in verbs ע"ע, should here also be especially noted.

6. Qi., Qu. Perf. סוֹבֵב, סוֹבֵב; Inf. סוֹבֵב, סוֹבֵב; Imp. סוֹבֵב; Impf. יִסְבֹּב, יִסְבֹּב; Parts. מְסוֹבֵב, מְסוֹבֵב. In the intensive stems, the inflection is either regular (D. forte in the middle radical, making contraction impossible), or an unchangeable *ō* is inserted after the first radical, and the inflection then proceeds regularly. In the latter case, the Voices would receive, on the basis of the verb קָטַל, the names Qōṭēṭ, Qōṭat, and Hitḥqōṭeṭ (from פָּעַל, Pō'el, Pō'al, Hitḥpō'el).

7. Nouns from verbs ע"ע and ע"י are represented by מְנוֹת (estr. מוֹת), בְּיָת (estr. בֵּית); and those from verbs ע"ע by אָם (אֲמִי), יָם (*pl.* יָמִים), etc.

אָף¹ also, yea, truly.

אָף² *m.* nostril (*du.* אַפִּים face), breathing, anger.

גִּזְרֵל³ *m.* (pebble) lot.

חָתַת⁴ be in dismay, *trans.* break.

סוּר⁵ turn aside, remove.

רָבָה⁶ be great, multiply. רָב⁶ great, (*f.* רָבָה) many. רַב *m.* multitude (last two from allied ר. רָבַב).

רָעָה⁷ be evil. רָע (*f.* רָעָה) evil, wicked.

שׁוּב⁵ return.

¹ Discrim. from following. ² Full form and r. אָנַף (hence D. forte in *du.*). Anger associated with (violent) breathing. ³ Mn. "Coral," which we may imagine to be the "pebble" or lot. ⁴ Mn. and deriv. "Hiittite" (חִיטִּי). They seem to have been redoubtable warriors. ⁵ Assoc. as follows: He turned aside (סוּר), about (סָבַב³⁸), returned (שׁוּב). ⁶ Mn. and deriv. "Rabbi" (רַבִּי, Paββί).

Cf. רבו, etc., § 35. ⁷ R. means be in commotion (*cf.* רשע), without fixed principles or goal.

Exercise. — Also I in my dream.³ In his nostrils. For² in their anger they slew (הרג) a man. And ye (w.c.) shall divide (Hithq. of נהל⁴²) the land⁹ by (ב) lot. They were dismayed. Be not dismayed (Ni. Impf.). They have turned aside from the way.¹² And my mercy²⁰ I will not remove (Hi.) from (from with עם) him. For great (f.)¹⁰ (was) the evil (f.) of the man.³¹ Return (*pl.*) unto me (אל), and I will return (Cohort.) unto you.

§ 47. VERBS ל"ה.

	<i>Q.</i>	<i>Ni.</i>	<i>Qi.</i>	<i>Qu.</i>	<i>Hi.</i>	<i>Ho.</i>
<i>Perf. s. 3. m.</i>	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה
3. <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה
2. <i>m.</i>	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ
<i>pl. 2. m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
<i>Inf. cstr.</i>	גְּלוֹת	הִגְלוֹת	גְּלוֹת	גְּלוֹת	הִגְלוֹת	הִגְלוֹת
<i>Inf. abs.</i>	גָּלָה	נִגְלָה	גָּלָה	wanting	הִגְלָה	הִגְלָה
<i>Imp. s. 2. m.</i>	גָּלָה	הִגְלָה	גָּלָה	wanting	הִגְלָה	wanting
2. <i>f.</i>	גָּלִי	הִגְלִי	גָּלִי		הִגְלִי	
<i>pl. 2. f.</i>	גָּלִינָה	הִגְלִינָה	גָּלִינָה		הִגְלִינָה	
<i>Impf. s. 3. m.</i>	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
2. <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
1. <i>c.</i>	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה
<i>pl. 3. f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
<i>Part. act.</i>	גָּלָה	נִגְלָה	מִגְלָה		מִגְלָה	
<i>Part. pass.</i>	גָּלוּי			מִגְלָה		מִגְלָה

1. ¹גלה = גלי or גלו; Part. pass. ²גלוי. Verbs ל"ה are properly ל"י (or ל"י), the final ה being simply the sign and accompaniment of the preceding long vowel¹ (§ 1. 4). The third radical (י), which is usually dropped when it does not coalesce with the preceding vowel, appears in the Part. pass.,² before נה of the Imp. and Impf., and occasionally elsewhere before affirmatives beginning with vowels. Most of the verbs of this class were originally ל"י; but ך is found in place of י in a few forms.

2. By attention to the following comparatively uniform principles the forms of this verb may be easily fixed in the memory. (1) The ending of the Perf. 3. s. in all Voices is הַ; while the old ending *ath* (*ayath* becoming *ethāh*; in p., *āthāh*) has been restored before it in the feminine. (2) The original י reappears in 1. and 2. Pers. of the Perf., always coalescing, however, with the preceding vowel, becoming uniformly î (*ê* is also found) in the active Voices, and *ê* in the passive. (3) Before the affirmatives ה, י, ה, as well י as its representative ה, with their vowels, generally (always with pronominal suffixes) disappear. (4) The Inf. estrs. end in הַ; the abs. in הַ (or י) excepting the Hi., Ho., and generally Qi., which end in הַ. (5) The ground-form of the Imp. ends in הַ; of the Impf. and Parts. (excepting Q. Part. pass.) in הַ. (6) Before the fem. ending נה (Imp., Impf.) the radical י orthographically reappears (*cf.* § 2. r. 1).

REM. 1. — The Hithq. Voice follows, as usual, the analogy of the Qi.

REM. 2. — The *ordinary form* of the Impf. is used for the Cohortative, except in three instances, where the ending הַ is used for הַ: Ps. lxxvii. 4; cxix. 117; Isa. xli. 23.

הפך¹ turn, overturn.
 זהב *m.* gold. R. = shine. *Cf.* "Zif"
 (ז), the (blooming) Hebrew month
 (May-June).
 ענה² respond, answer, sing. ענן *m.*
 cloud (as responding from the skies).

מען¹ because of (in response to). מען
 (always with ל) in order that, be-
 cause of. עת (= ענת) *c.* time (as
 appointed, fitting). עתה now.
 רעה³ (have an eye upon) pasture
 (flock), seek. רע (רעה) friend.

¹ Mn. "Mehuppākh" (Qu. Part.), one of the accents (§ 7) whose form is an overturned trumpet (<). ² Disting. from ענה afflict. ³ *Cf.* ראה and disting. from רעע.

Exercise. — For² (there) shall be turned (Ni.) to thee (עלי with *f.*) the abundance⁹ of the sea.³⁷ Instead³⁹ of

copper³³ (Art.) I will bring (in)⁴⁴ gold, and instead of iron³⁹ (Art.) I will bring (in) silver.¹² And (w.c.) my righteousness¹³ shall answer for (אני) me. His brethren³⁴ were not able⁹ to answer him (אָהַר). Incline³⁰ (Hi.), O Lord, thine ear,³² answer me. And (w.c.) the woman answered and said.⁵ Should (אָהַר) a multitude⁴⁶ of words not be answered (Ni.)? Jehovah is my shepherd (Part.). And Dāwidh went⁴³ (Part.) to feed the flock² of his father.⁸ And the appearance³⁰ of the glory¹¹ of Jehovah (was) like a devouring⁴¹ (Part. *f.* Segholate form) fire.³⁹

§ 48. VERBS ליה (Continued).

<i>Qi. Impf.</i> ... יִגְלֶה, apoc. גַּל	<i>Qi. Impf.</i> ... יִגְלֶה, apoc. יִגַּל
<i>Hi. Impf.</i> ... הִגְלֶה, “ הִגַּל or הִגֵּל	<i>Hi. Impf.</i> ... יִגְלֶה, “ יִגַּל or יִגֵּל
<i>Q. Impf.</i> ... יִגְלֶה, “ יִגַּל “ יִגֵּל	<i>Q. and Hi. } יִגְשָׁה, “ יִגַּשׁ</i>
<i>Q. Impf.</i> ... יִגְלֶה, “ יִגַּל “ יִגֵּל	<i>Q. Impf.</i> ... יִרְאֶה, “ יִרְאֶה
<i>Ni. Impf.</i> ... יִגְלֶה, “ יִגַּל	

1. It is a peculiarity of ליה verbs that in their Jussive and Wāw consecutive forms they generally reject the final הִּ. In some of the Voices the Imp. also is shortened by the dropping of הִּ. When this apocopation occurs, changes take place, in some cases, in the remaining vowels, as shown in the table.

REM. 1. — In the *Qi. Impf.*, the apocopation takes place without further change, except the necessary disappearance of *D. forte*. In the *Hi. Impf.*, the word remains in its monosyllabic form or takes a helping *Seghōl* with the middle radical, under whose influence the *a* of the preformative frequently becomes *é* (*cf.* treatment of *Segholate nouns*).

REM. 2. — In the *Q. Impf.*, after the apocopation the word may remain in its monosyllabic form either with or without the heightening of its vowel, or it may take a helping *Seghōl*. In the *Ni.* and *Qi. Impf.*, the apocopation takes place without further change, except the omission of *D. forte* in the latter. In the *Hi. Impf.*, a helping vowel may be taken, which works the same change as in the *Hi. Impf.*

REM. 3. — If the first radical be a guttural, the apocopated form of the *Q.* and

Hi. are the same. The verb **ראה** heightens the vowel of its preformative under the tone when apocoped in the Impf., and with Wāw consecutive in the 3. s. m. takes *á*.

2. **יִהְיֶה**, apoc. **יְהִי** = **יְהִי**; with Wāw **וַיְהִי**; with Wāw consecutive **וַיְהִי**. The verb **הִיָּה**, when apocoped in the Impf., assumes the forms given, and **הִיָּה** follows the same general analogy here and throughout.

REM. — The Inf. estr. of **הִיָּה** is **הִיָּוֹת**; the Imp. **הִיָּה**. With prefixed letters, the first radical has Šwā, and the prefixed letter *i* (**יְהִיָּה**), excepting **י** with the Imp. (**יְהִיָּה**) and **א** with the Impf. (**אִיָּה**). The vowel of the prefixed letter with unapocoped forms takes Methegh (§ 3. 6).

3. **יִשְׁתַּחֲוֶה**, apoc. **יִשְׁתַּחוּ**; **יִשְׁתַּחֲוּוּ** contracted, **יִשְׁתַּחוּ**. The much used verb **שָׁחָה** presents some peculiarities. The final root letter is **י** (instead of **י**), and this radical appears in the unapocoped form because this verb in the reflexive intensive Voice doubles, exceptionally, its *last* radical. When apocoped in the 3. s. m., the **י** left over becomes **י**, after the analogy of Segholate nouns of this form; while in the 3. pl. m. **יִי** contracted becomes **י**, thus making it identical with the apocoped 3. s. m.

נָכַח ¹ strike, smite. wound.	מָכָה * <i>f.</i> stroke,	פָּנָה ⁵ turn (face), prepare.	פָּן lest.
מִמְקָם ² <i>m.</i> valley.		פָּנִים (<i>s.</i> פָּנָה unused) face; (with ל)	לְפָנַי before, לְפָנַי before me, etc.
עָשָׂה ³ do, make.	מַעֲשֵׂה <i>m.</i> work.	פָּנָה * <i>f.</i> corner.	פְּנִימִי * inner.
קָדַח ⁴ redeem (by payment), set free.		שָׁחָה ⁶ Hithq. worship, bow one's self.	

¹ Suggests "knock." This verb as doubly weak, liable to apocopation, and much used, requires special attention. Perf. Hi. **הִכָּה**, Impf. **יִכָּה**; apoc. forms **יָחַךְ**, **יָחַךְ**, etc. Similarly **נָמָה**. ² Syn. of **בְּמִקְנָה**. ³ Syn. of **בָּרָא**, **יָצַר**, **בָּעַל**. ⁴ Syn. of **נָאַל**. ⁵ Idea of *r.* is *turn*, hence the various meanings (corner = a turn; face, what is turned; the inner place, where the face, presence is). Mn. "Peniel" (**פְּנִיָּאֵל**): Gen. xxxii. 31. ⁶ Cf. **שָׁחַת**; R. **שָׁח** = be low.

Exercise. — And he (w.c.) saw.³⁰ And (w.c.) God said,⁵ let (there) be light.⁵ They bowed themselves to (**ל**) me. And he (w.c.) bowed himself to the earth (**הָאֲרֶץ** locative). And they (w.c.) bowed themselves to (**ל**) him. Multitudes, multitudes⁹ (*pl.*) in the valley. Smite (Hi.) now³ this people (**גּוֹי** *m.*). And he (w.c.) smote (Hi.) all² the city.³⁴ And he (w.c.) did evil⁴⁶ (Art.) in the eyes³ of Jehovah.

And he (w.c.) turned and went.⁴³ Before me. Before them. Before us. Incline³⁰ (Hi.) thine ear³² and hear¹⁸ the words⁶ of the wise.³

REM. — Apocopated forms of the Imp. and Impf. are to be used where possible in this Exercise.

§ 49. VERBS ל"ו.

	Q.	Ni.	Qi.	Qu.	Hi.	Ho.
<i>Perf. s.</i>						
3. m.	מָצָא מָלֵא	נִמְצָא	מִצָּא	מָצָא	הִמְצִיא	הִמְצָא
3. f.	מָצְאָה מְלֵאָה	נִמְצְאָה	מִצְּאָה	מָצְאָה	הִמְצִיָּה	הִמְצָאָה
2. m.	מָצְאתָ מְלֵאתָ	נִמְצְאתָ	מִצְּאתָ	מָצְאתָ	הִמְצִיאתָ	הִמְצָאתָ
pl.						
2. m.	מָצְאתֶם מְלֵאתֶם	נִמְצְאתֶם	מִצְּאתֶם	מָצְאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם
<i>Inf. cstr.</i>	מִצְּאֵי	הִמְצִיֵּי	מִצְּאֵי	wanting	הִמְצִיֵּי	הִמְצָאֵי
<i>Inf. abs.</i>	מִצְּוֹא	נִמְצָא	מִצְּאֵי	wanting	הִמְצָא	wanting
<i>Imp. s. m.</i>	מִצְּאֵי	הִמְצִיֵּי	מִצְּאֵי	wanting	הִמְצָא	wanting
f.	מִצְּאִי	הִמְצִיִּי	מִצְּאִי		הִמְצִיִּי	
pl. f.	מִצְּאֵנָה	הִמְצִיֵּנָה	מִצְּאֵנָה		הִמְצִיֵּנָה	
<i>Impf. s. 3. m.</i>	יִמְצָא	יִפְצָא	יִמְצָא	יִמְצָא	יִמְצָא יִמְצָא	יִמְצָא יִמְצָא
2. f.	תִּמְצָאִי	תִּפְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי תִּמְצָאִי	תִּמְצָאִי תִּמְצָאִי
1. c.	אִמְצָא	אִפְצָא	אִמְצָא	אִמְצָא	אִמְצָאִי אִמְצָאִי	אִמְצָאִי אִמְצָאִי
pl. 3. f.	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה תִּמְצָאֵנָה	תִּמְצָאֵנָה תִּמְצָאֵנָה
<i>Part. act.</i>	מִצְּאֵי	נִמְצָאִי	מִמְצָאִי		מִמְצָאִי	
<i>Part. pass.</i>	מִצְּוֹא			מִמְצָאִי		מִמְצָאִי

1. The peculiarities in the inflection of verbs ל"ו arise from two principal causes: (1) the fact that the letter ל"ו is treated either as a guttural (consonant), or a quiescent (vowel) letter, according to its position in the syllable (§ 5. 4); and (2) that it follows in some of its forms the analogy of verbs ל"ה.

2. In all forms ending in **ל**, the vowels remain the same as in the Strong verbs, except that when short (*a* everywhere) they are lengthened immediately before it.

REM. — The Q. Imp. and Impf. take \bar{a} (a lengthened *a*) in the final syllable, after the analogy of verbs whose third stem letter is a guttural (§ 25).

3. In like manner, in all other forms where **ל** ends a syllable before affirmatives beginning with consonants, it quiesces with the preceding vowel: in the Q. Perf. with Pathah̄ (becoming \bar{a}); in all the other Perfects with Çērê, and in all the Imperfects with S^eghôl, following in the last two particulars verbs ל"ל. Before affirmatives beginning with a vowel, **ל** is detached, and stands as a consonant (guttural) before them.

REM. 1. — Intransitive verbs, it will be noted, have no peculiarities here not shared by the transitive.

REM. 2. — The Hithq. Voice follows the analogy of the Qi., as in the Strong verb.

REM. 3. — Verbs ל"ל are not infrequently inflected in other forms than those named, like verbs ל"ל, and *vice versâ*, even to the extent of their exchanging final letters.

הָלַל ¹	praise, boast.	תְּהַלֵּל ^{f.}	praise.	צָמָא ^{3†}	thirst.	צָמָא [†]	<i>m.</i> thirst.
הָלַל ²	bore, wound, profane, begin.	הָלַל		שׁוֹפָר ⁴	<i>m.</i> trumpet.		
הָלַל	wounded (to death).	תְּהַלֵּל [†]	beginning.	שׁוֹר ⁵	(<i>pl.</i> שׁוֹרִים) <i>m.</i> (single) ox.		
צָבָא	(<i>pl.</i> צָבָאוֹת) host, warfare. Mn.			תָּמַם ⁶	be complete, finished, perfect.		
"Sabaoth" ("Lord of Sabaoth").				תָּמַם*	<i>m.</i> perfectness.	תָּמִים	(and
				תָּמַם	perfect, upright.)

¹ Mn. and deriv. "Hallelujah" (הַלְלוּיָהּ). ² Discrim. from preceding, and *cf.* הָלַל cease. ³ Associate with מָצָא, having the same root letters, and צָא (thirst, go forth, find). ⁴ R. = shine; metaphor. shine in tone, so be clear. *Cf.* Eng. *clarinet*. ⁵ An individual of the ox (בָּקָר) species, as שֶׁה* is one of the sheep or goat (צֹאן) species. ⁶ Mn. "Thummim" (תָּמִים), which is associated with the "Urim" (from אֹרִי = Light and Perfection).

Exercise.—Give me to drink²⁶ (= cause me to drink), I pray,³ a little (מֵעַט) water³; for² I am thirsty. And they (w.c.) said⁵ to (ל) him: We have found¹⁴ water. The man³¹ is not able (Impf.; *cf.* § 43. 3. R. 4) to find out the work⁴⁸ which is done⁴⁸ (Ni.) beneath³⁹ the sun.³² For all² the priests¹² who were found (Ni. Part. *pl.* with Art.) sanctified themselves⁶ (Hithq.). And he (w.c.) blew²⁵ a (ב) trumpet. Whose ox (the ox of whom¹¹) have I

taken.¹⁹ The words⁶ of Job (אִיּוֹב) are finished (Q. Perf.). (As for) God (אֱלֹהִים) his way¹² is perfect. They went forth⁵ from the ark (יָצְאוּ מִן הַתְּבָרָה). When (כִּי) I went forth (Inf. יֵצֵאת for יֵצְאוּ). And (w.c.) Cain (כַּיִן) went forth (אֵצְבֵּי) from before⁴⁸ Jehovah. Jehovah brought forth (Hi.) Israel. Bring out (*pl.*) the children¹¹ of Israel.

PARADIGMS, EXERCISES IN TRANSLATION,
AND LIST OF WORDS.

THE STRONG

	Qal.			Niqtal.	Qittēl.
<i>Perf. s. 3. m.</i>	קָטַל	כָּבַד	קָטַן	נִקְטַל	קִטְּלַל
3. <i>f.</i>	קָטְלָהּ	כָּבְדָהּ	קָטְנָהּ	נִקְטְלָהּ	קִטְּלָהּ
2. <i>m.</i>	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ	קִטְּלַתָּ
2. <i>f.</i>	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ	קִטְּלַתְּ
1. <i>c.</i>	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	קִטְּלַתִּי
<i>pl. 3. c.</i>	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ	קִטְּלוּ
2. <i>m.</i>	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם	קִטְּלַתֶּם
2. <i>f.</i>	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן	קִטְּלַתֶּן
1. <i>c.</i>	קָטַלְנוּ	כָּבְדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ	קִטְּלַנּוּ
<i>Inf. cstr.</i>	קָטַל	כָּבַד		הַקָּטַל	קִטְּלַל
<i>Inf. abs.</i>	קָטוּל	כָּבוּד		נִקְטַל, הַקָּטַל	קִטְּלַל, קָטַל
<i>Imp. s. 2. m.</i>	קָטַל	כָּבַד		הַקָּטַל	קִטְּלַל
2. <i>f.</i>	קָטְלִי	כָּבְדִי		הַקָּטְלִי	קִטְּלִי
<i>pl. 2. m.</i>	קָטְלוּ	כָּבְדוּ		הַקָּטְלוּ	קִטְּלוּ
2. <i>f.</i>	קָטְלֵנָה	כָּבְדֵנָה		הַקָּטְלֵנָה	קִטְּלֵנָה
<i>Impf. s. 3. m.</i>	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל	יִקְטַל
3. <i>f.</i>	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	תִּקְטַל
2. <i>m.</i>	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	תִּקְטַל
2. <i>f.</i>	תִּקְטְלִי	תִּכְבְּדִי		תִּקְטְלִי	תִּקְטְלִי
1. <i>c.</i>	אִקְטַל	אִכְבֹּד		אִקְטַל	אִקְטַל
<i>pl. 3. m.</i>	יִקְטְלוּ	יִכְבְּדוּ		יִקְטְלוּ	יִקְטְלוּ
3. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה		תִּקְטְלֵנָה	תִּקְטְלֵנָה
2. <i>m.</i>	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקְטְלוּ	תִּקְטְלוּ
2. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה		תִּקְטְלֵנָה	תִּקְטְלֵנָה
1. <i>c.</i>	נִקְטַל	נִכְבֹּד		נִקְטַל	נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	נִקְטַל	מִקְטַל
<i>Part. pass.</i>	קָטוּל				

VERB. Cf. §§ 14–25.

<i>Qattal.</i>	<i>Hithqattēl.</i>	<i>Hiqṭl.</i>	<i>Hoqṭal.</i>
קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
קָטַלָּהּ	הִתְקַטַּלָּהּ	הִקְטִילָּהּ	הִקְטַלָּהּ
קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתְּ	הִתְקַטַּלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלוּ	הִתְקַטַּלוּ	הִקְטִילוּ	הִקְטַלוּ
קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
wanting	הִתְקַטַּל	הִקְטִיל	wanting
קָטַל	הִתְקַטַּל	הִקְטַל	הִקְטַל
wanting	הִתְקַטַּל	הִקְטַל	wanting
	הִתְקַטִּיל	הִקְטִילִי	
	הִתְקַטִּלוּ	הִקְטִילוּ	
	הִתְקַטִּלְנָה	הִקְטִילְנָה	
יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטִילִי	תִּתְקַטִּילִי	תִּקְטִילִי	תִּקְטִילִי
אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטִלוּ	יִתְקַטִּלוּ	יִקְטִילוּ	יִקְטִלוּ
תִּקְטִילְנָה	תִּתְקַטִּילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה
תִּקְטִלוּ	תִּתְקַטִּלוּ	תִּקְטִילוּ	תִּקְטִלוּ
תִּקְטִילְנָה	תִּתְקַטִּילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה
נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
	מִתְקַטַּל	מִקְטִיל	
מִקְטַל			מִקְטַל

THE WEAK VERB ו"ו

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הָקוּם	הוּקָם
3. <i>f.</i>	קָמָה	מָתָה	נָקוּמָה	הָקוּמָה	הוּקָמָה
2. <i>m.</i>	קָמַתְּ	מָתָה	נָקוּמוּתְּ	הָקוּמוּתְּ	הוּקָמַתְּ
2. <i>f.</i>	קָמַתְּ	מָתְּ	נָקוּמוּתְּ	הָקוּמוּתְּ	הוּקָמַתְּ
1. <i>c.</i>	קָמַתִּי	מָתִי	נָקוּמוּתִי	הָקוּמוּתִי	הוּקָמַתִּי
<i>pl. 3. c.</i>	קָמוּ	מָתוּ	נָקוּמוּ	הָקוּמוּ	הוּקָמוּ
2. <i>m.</i>	קָמַתְּם	מָתְּם	נָקוּמוּתְּם	הָקוּמוּתְּם	הוּקָמַתְּם
2. <i>f.</i>	קָמַתְּנָן	מָתְּנָן	נָקוּמוּתְּנָן	הָקוּמוּתְּנָן	הוּקָמַתְּנָן
1. <i>c.</i>	קָמַנּוּ	מָתַנּוּ	נָקוּמוּנּוּ	הָקוּמוּנּוּ	הוּקָמַנּוּ
<i>Inf. cstr.</i>	קוּם		הַקוּם	הַקִּים	הוּקָם
<i>Inf. abs.</i>	קוּם		הַקוּם	הַקִּים	wanting
<i>Impf. s. m.</i>	קוּם		הַקוּם	הַקִּים	wanting
<i>f.</i>	קוּמִי		הַקוּמִי	הַקִּימִי	
<i>pl. m.</i>	קוּמוּ		הַקוּמוּ	הַקִּימוּ	
<i>f.</i>	קוּמְנָה		הַקוּמְנָה	הַקִּימְנָה	
<i>Impf. s. 3. m.</i>	יִקוּם	יִקָּם	יִקוּם	יִקָּם	יִקָּם
3. <i>f.</i>	תִּקוּם		תִּקוּם	תִּקָּם	תִּקָּם
2. <i>m.</i>	תִּקוּם		תִּקוּם	תִּקָּם	תִּקָּם
2. <i>f.</i>	תִּקוּמִי		תִּקוּמִי	תִּקִּימִי	תִּקִּימִי
1. <i>c.</i>	אִקוּם		אִקוּם	אִקָּם	אִקָּם
<i>pl. 3. m.</i>	יִקוּמוּ		יִקוּמוּ	יִקוּמוּ	יִקָּמוּ
3. <i>f.</i>	תִּקוּמֵינָה		(תִּקוּמֵינָה)	תִּקוּמְנָה	תִּקוּמְנָה
2. <i>m.</i>	תִּקוּמוּ		תִּקוּמוּ	תִּקוּמוּ	תִּקוּמוּ
2. <i>f.</i>	תִּקוּמֵינָה		(תִּקוּמֵינָה)	תִּקוּמְנָה	תִּקוּמְנָה
1. <i>c.</i>	נִקוּם		נִקוּם	נִקָּם	נִקָּם
<i>Impf. with w.c.</i>	וַיִּקָּם			וַיִּקָּם	
<i>Part. act.</i>	קָם	מָת	נָקוּם	מָקוּם	
<i>Part. pass.</i>	קוּם				מוּקָם

(or ע"י). See §§ 44, 45.

Q.		Qdāl.	Qdāt.
בֵּן	בֵּין	קוּמִם	קוּמִם
בָּנָה	בִּינָה	קוּמְמָה	קוּמְמָה
בָּנֶת	בִּינוֹת	קוּמְמֶת	קוּמְמֶת
בָּנֶת	בִּינוֹת	קוּמְמֶת	קוּמְמֶת
בָּנָהּ	בִּינוֹתֶי	קוּמְמֶתִי	קוּמְמֶתִי
בָּנוּ	בִּינוּ	קוּמְמוּ	קוּמְמוּ
בָּנֶתְם	בִּינוֹתֶם	קוּמְמֶתֶם	קוּמְמֶתֶם
בָּנֶתְוּ	בִּינוֹתָו	קוּמְמֶתָו	קוּמְמֶתָו
בָּנוּ	בִּינוּנוּ	קוּמְמוּנוּ	קוּמְמוּנוּ
בֵּין		קוּמִם	wanting
בֵּן		wanting	wanting
בֵּין		קוּמִם	wanting
בִּינִי		קוּמְמִי	
בִּינוּ		קוּמְמוּ	
wanting		קוּמְמֶנָה	
יָבֵן, יָבִין		יְקוּמִם	יְקוּמִם
תָּבִין		תְּקוּמִם	תְּקוּמִם
תָּבִין		תְּקוּמִם	תְּקוּמִם
תְּבִינִי		תְּקוּמְמִי	תְּקוּמְמִי
אָבִין		אְקוּמִם	אְקוּמִם
יָבִינוּ		יְקוּמְמוּ	יְקוּמְמוּ
תְּבִינֶנָה		תְּקוּמְמֶנָה	תְּקוּמְמֶנָה
תְּבִינֹו		תְּקוּמְמוּ	תְּקוּמְמוּ
תְּבִינֶנָה		תְּקוּמְמֶנָה	תְּקוּמְמֶנָה
נָבִין		נְקוּמִם	נְקוּמִם
וְלָבִין			
בֵּן		מְקוּמִם	
בוּן			מְקוּמִם

THE WEAK VERB ע"ו. See § 46.

	Q.	Ni.	Hi.	Ho.	Qôlêl.	Qôlal.
<i>Perf. s.</i>	קָבַח, קָבַח	נָסַח	הָסַח	הוֹסַח	סוֹבַח	סוֹבַח
3. m.						
3. f.	קָבַחַה	נָסַחַה	הָסַחַה	הוֹסַחַה	סוֹבַחַה	סוֹבַחַה
2. m.	קָבַחְתָּ	נָסַחְתָּ	הָסַחְתָּ	הוֹסַחְתָּ	סוֹבַחְתָּ	סוֹבַחְתָּ
2. f.	קָבַחְתְּ	נָסַחְתְּ	הָסַחְתְּ	הוֹסַחְתְּ	סוֹבַחְתְּ	סוֹבַחְתְּ
1. c.	קָבַחְתִּי	נָסַחְתִּי	הָסַחְתִּי	הוֹסַחְתִּי	סוֹבַחְתִּי	סוֹבַחְתִּי
<i>pl. 3. c.</i>	קָבַחוּ	נָסַחוּ	הָסַחוּ	הוֹסַחוּ	סוֹבַחוּ	סוֹבַחוּ
2. m.	קָבַחְתֶּם	נָסַחְתֶּם	הָסַחְתֶּם	הוֹסַחְתֶּם	סוֹבַחְתֶּם	סוֹבַחְתֶּם
2. f.	קָבַחְתֶּן	נָסַחְתֶּן	הָסַחְתֶּן	הוֹסַחְתֶּן	סוֹבַחְתֶּן	סוֹבַחְתֶּן
1. c.	קָבַחוּנִי	נָסַחוּנִי	הָסַחוּנִי	הוֹסַחוּנִי	סוֹבַחוּנִי	סוֹבַחוּנִי
<i>Inf. cstr.</i>	כֹּבֵחַ	הִסָּח	הִסָּח	wanting	סוֹבֵחַ	wanting
<i>Inf. abs.</i>	כֹּבֹחַ	הִסּוֹחַ	הִסּוֹחַ	wanting	סוֹבֵחַ	סוֹבֵחַ
<i>Imp. s. m.</i>	כֹּבֵחַ	הִסָּח	הִסָּח	wanting	סוֹבֵחַ	wanting
f.	כֹּבִי	הִסָּחִי	הִסָּחִי		סוֹבִי	
<i>pl. m.</i>	כֹּבְחוּ	הִסּוּחוּ	הִסּוּחוּ		סוֹבְחוּ	
f.	כֹּבְיָהּ	הִסּוּיָהּ	הִסּוּיָהּ		סוֹבְיָהּ	
<i>Impf. s.</i>						
3. m.	יִסָּב, יִסָּב	יִסָּב, יִסָּב	יִסָּב, יִסָּב	יִסָּב, יִסָּב	יִסָּב, יִסָּב	יִסָּב, יִסָּב
3. f.	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב
2. m.	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב	תִּסָּב, תִּסָּב
2. f.	תִּסָּבִי, תִּסָּבִי	תִּסָּבִי, תִּסָּבִי	תִּסָּבִי, תִּסָּבִי	תִּסָּבִי, תִּסָּבִי	תִּסָּבִי, תִּסָּבִי	תִּסָּבִי, תִּסָּבִי
1. c.	אִסָּב, אִסָּב	אִסָּב, אִסָּב	אִסָּב, אִסָּב	אִסָּב, אִסָּב	אִסָּב, אִסָּב	אִסָּב, אִסָּב
<i>pl. 3. m.</i>	יִסָּבוּ, יִסָּבוּ	יִסָּבוּ, יִסָּבוּ	יִסָּבוּ, יִסָּבוּ	יִסָּבוּ, יִסָּבוּ	יִסָּבוּ, יִסָּבוּ	יִסָּבוּ, יִסָּבוּ
3. f.	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ
2. m.	תִּסָּבוּ, תִּסָּבוּ	תִּסָּבוּ, תִּסָּבוּ	תִּסָּבוּ, תִּסָּבוּ	תִּסָּבוּ, תִּסָּבוּ	תִּסָּבוּ, תִּסָּבוּ	תִּסָּבוּ, תִּסָּבוּ
2. f.	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ	תִּסָּבְיָהּ, תִּסָּבְיָהּ
1. c.	נִסָּב, נִסָּב	נִסָּב, נִסָּב	נִסָּב, נִסָּב	נִסָּב, נִסָּב	נִסָּב, נִסָּב	נִסָּב, נִסָּב
<i>Impf. with w.c.</i>	וְיִסָּב		וְיִסָּב			
<i>Part. act.</i>	סוֹבֵחַ, קָל	נָסֵחַ	מָסֵחַ		מְסוֹבֵחַ	
<i>Part. pass.</i>	סוֹבֵחַ			מְסוֹבֵחַ		מְסוֹבֵחַ

EXERCISES IN TRANSLATION.

§ 8. אָנְכִי יְהִנֶּה: הוּא² הַכְּרוֹן³: אִם־אֵב אֲנִי: אֲנִי
 ראשון: כִּי קָדוֹשׁ הוּא: כִּי עֶבֶר אֲנִחְנֶנּוּ: אַתָּה אֲדֹנָי טוֹב:
 צְדִיק אַתָּה יְהִנֶּה: לֹא⁴ אֱלֹהִים הִמָּה: אֲנִי־הוּא: אֲנִי־
 אֵל שְׂדֵי⁵:

§ 9. כָּל־הָעַם: הַשָּׁמַיִם וְהָאָרֶץ⁶: אִישׁ אוֹ אִשָּׁה:
 הָאָפֶר: הָעֶפֶר: הָאוֹר: הַחֹשֶׁךְ: הָעֶבֶר: רֵאשִׁית חֲקֻמָּה:
 הוּא חֲכָם: הַלְּבָנוֹן⁷: הַיּוֹם לֹא־חָדָשׁ וְלֹא⁸ שַׁבַּת⁹:
 עִם־הַחֲמוֹר:

§ 10. זֶה חָדָשׁ: הַחֲמוֹן הֵנָּה: הַמְדַבֵּר הַגָּדוֹל: זֶה
 חָלִי: אִישׁ חֲכָם מְאֹד: שֵׁם גָּדוֹל: הָאִישׁ הַלְּוֶה: הַיָּמִים⁷
 הָהֵם⁸: אֲשֶׁר דָּבַר מֹשֶׁה⁹: הָאָרֶץ הַטּוֹבָה⁹ הַזֹּאת: כִּסֵּא
 רָם: בֵּית חָדָשׁ: אֲשֶׁר־שָׁם הִנְהַב¹⁰: שְׁאֲנִי¹¹: כִּי תִרְוַמָּה
 הוּא:

§ 11. מִי אַתֶּם: מְה־אֲנוֹשׁ: לָמָּה זֶה אָנְכִי: הַאֲתָה זֶה
 עֲשׂוֹ³ אִם־לֹא: אִם־כֵּן אִם־בֵּית: הַלֹּא־זֶה הַדְּבָר: בֵּית־מִי
 אַתָּ: הַבְּרָכָה הַזֹּאת: מִי־אַתָּה הַר־הַגָּדוֹל: אִי־זֶה בֵּית¹²:
 מָה הָעֵבֶדְךָ הַזֹּאת: אֶת־הָאָרֶץ מִה־הוּא:

§ 12. אִי מִזֶּה עִם¹³: מִה־בְּבֵית: בְּחִלּוֹם: בְּלִילָה: קָרָא
 אֱלֹהִים לְאוֹר יוֹם: יָד לְפָה: בְּפִסְפָּה: כְּאֲרִי: מִי אֵל¹⁴
 גָּדוֹל בְּאֱלֹהִים¹⁵: מִי כִּיהִנֶּה: עֶבֶר לְדוֹר³: לַחֹשֶׁךְ:
 כְּהִיכַל אֲשֶׁר־שָׁם אֲרוֹן: כְּעָמַל: כְּאֲשֶׁר¹⁶ לְיִשְׂרָאֵל³:

¹ The predicate of a sentence may be a substantive or adjective, as well as a verb, and no copula is necessary to connect them with the subject. ² It. ³ Proper name. ⁴ not (no). ⁵ וְ = and. ⁶ Sabbath. ⁷ See יוֹם. ⁸ Sing. זְהוּא; but pl. as here. ⁹ Fem. of טוֹב. ¹⁰ gold. ¹¹ which I. ¹² What manner of house. ¹³ From what people. ¹⁴ God. ¹⁵ § 5.4. r. I. ¹⁶ According as.

בְּמָה הִחֲשָׂאת הוֹאֵת הַיּוֹם : בְּבִהְמָה : בְּבִהְמָה : כְּמוֹ-
אֲבֵן : לְמִי אַתָּה :

§ 13. חָרַב וְדָבַר : מִירוּשָׁלַם : מִבַּיִת וּמִחוּץ : מִשָּׁם :
אֲשֶׁר . . . מִשָּׁם² : מִיְהוָה : בְּיְהוָה : מִן־הַיָּאֵר : לֶחֶם וַיֵּן³ :
אֱלֹהִים וּמִלֶּךְ⁴ : כְּלִירָאֵשׁ לְחָלִי⁵ : וּמִן־הָעֵם : וְהוּא יֵצֵא :
מֵאֶרֶץ מִצְרַיִם⁶ : מִזֶּה וּמִזֶּה : מִן־הַמִּקְדָּשׁ : מֵעָרָב :

§ 14. וְלֹא שָׁבַר⁷ אֶת־הַחֲמוֹר : כֹּל אֲשֶׁר אָמַר אֱלֹהִים :
וְאָמְרוּ מִי־הָאִישׁ : כִּי־גָדַל מְאֹד : גָּדְלָה : קָהַל גְּדוֹל :
אָמַר הַקּוֹהֲלֵת⁸ : אָבְדָה מִצְרַיִם⁹ : אֲבָדְנוּ : הָרַבּוּ הַיָּמִים :
קָדְשׁוֹ⁹ : אֲשֶׁר יְהוָה שָׁנָא : וְאֵת אֲמִצְיָהוּ¹⁰ תַּפֵּשׂ יוֹאֵשׁ¹⁰ :
שָׁנָאָה גְדוֹלָה¹¹ מְאֹד : יָשְׁבוּ כְּמִצְרַיִם : בֵּין טוֹב וּבֵין¹²
רַע¹³ : וְלֹא מֵצָא : אֲשֶׁר־עָמַד שָׁם : אֲחָאֵב¹⁰ עָבַד אֶת־
הַבַּעַל¹⁰ : דָּרַף : דָּרְכָה : דָּרְכוּ : דָּרְכָתִי : דָּרְכָתָּה :

§ 15. שָׁמַר אֶת־הָאִישׁ הַזֶּה : שְׁמָרָה־זֹאת : בְּמִלְדָּךְ
בִּירוּשָׁלַם⁹ : שְׁמָה¹⁴ קָבְרוּ אֶת־אֲבֹתָהֶם : דָּרַשׁ¹⁵־נָא כִּיּוֹם¹⁶ :
דָּרְשׁוּ יְהוָה : לְשֹׁבֵר הַדָּלֵת⁹ : כְּאָמַר יְהוֹשֻׁעַ¹⁰ אֶל־הָעָם :
וּפְקְדוּ אֶת־הָעָם : מִהִי־הַמְּשָׁל הַזֶּה : כִּי חֲקַמָּה מְאֹד :
כָּתַב זֹאת :

§ 16. וְהוּא לֹא שָׁנָא : וְאַתָּה מִשָּׁל בְּכָל¹⁸ : יְדָרְשׁוּ :
כְּכִלְי־הַבְּתוּב בַּסֶּפֶר : וְאַתָּם תִּכְתְּבוּ¹⁹ אֶת־הָאֶרֶץ : כֹּל־
הָעָמַל שְׁעַמְלָתִי²⁰ : כֹּל־הָאֶרֶץ אֲשֶׁר תִּדְרְכּוּ־בָהּ²¹ : קִצְף
גְּדוֹל אֲנִי קִצְף : לָמָּה יִקְצַף הָאֱלֹהִים : וְאֵל²² תַּעֲמַד

¹ Like a stone. ² Whence. § 10. 4. ³ Bread and wine. ⁴ Note connective.
⁵ (given up) to, for. ⁶ Egypt. ⁷ had not torn. ⁸ Preacher. ⁹ in pause. § 6. 4. r.
¹⁰ p.n. ¹¹ Fem. ¹² Not to be translated. ¹³ Evil. ¹⁴ שָׁם with הַ locative,
usually rendered "thither"; here, "there." ¹⁵ *ō* become *o* by loss of
tone. ¹⁶ כֹּ = while it is. ¹⁷ to. ¹⁸ כֹּ = over, with מְשָׁל. ¹⁹ describe. ²⁰ con-
tracted אֲשֶׁר. § 10. 3. r. ²¹ § 10. 4. ²² § 15. 4.

בְּכָל־הַכֹּפֶר: כֹּכַל אֲשֶׁר־שָׁאַלְתִּי מֵעַם יְהוָה בְּחָרֹב: כִּי
גָאַל אָנֹכִי: הַמְלִיךְ תַּמְלִיךְ עָלֵינוּ² אִם־מִשׁוֹל תִּמְשַׁל
בָּנוּ²: אֶל־תִּקְצֹף יְהוָה³:

17. § ולא יָבִלּוּ לְעַמֹּד: נִבְלָה הָאָרֶץ: עִם נָבֵל וְלֹא
חָכָם: תִּכְפֹּר הַעֲבֹדָה עַל־הָאֲנָשִׁים⁵: דָּבָר קָטָן אִו
גָּדוֹל: מִי־הָאִישׁ אֲשֶׁר בָּנָה בְּיַת־חֵדֶשׁ: כָּל־הַמְדַבֵּר
הַגָּדוֹל הֵהוּא: וְאֶת־הַדְּלֵת סָגְרוּ⁶: וְכָל־תְּעַמֹּד: קָטְנֹתִי:
תִּשְׁפֹּלְנָה: אֶתָּה וְקִנְיָתָה⁷: הוּא וְגִדְלֹ⁶: וּמִה־יִצְדָּק אָנוּשׁ
עִם־אֵל:

18. § וְהָיָה מִגֵּרֶשׁ: וְהָיָה כְעַם כִּפְתָן כַּעֲבָד כְּאֲדוֹן:
וַיִּקְבֹּץ שְׂאוֹל⁸ אֶת־כָּל־יִשְׂרָאֵל: אִם־שָׁמוּעַ תִּשְׁמַע⁹:
אֵלֶּה אֲזַכְּרָה: שָׁמַע יִשְׂרָאֵל: שָׁמְעָה יְהוָה צְדָק: וַיִּגְדַּל
מֹשֶׁה: וְאֶקְבְּרָה אֶת־אָבִי¹⁰: וַיִּזְבַּח יַעֲקֹב⁸ זֶבַח בְּהָר:
כָּל־זֹכֶר: אֶל־תִּקְרַב הָלֵם¹¹: נִזְבַּחָה לַיהוָה: וְשָׁמְעוּ
וְלָמְדוּ:

19. § לְקַחְתִּי סֵפֶר וְאָכַתְבּוּ: בְּגִדָה: בְּגִד: כְּגוֹד:
תִּבְגְּדוּ⁶: וַיִּבְגְּדוּ: עֵץ אִו בָּגֵד אִו־עוֹר אִו שֶׁק: וְלִכּוֹד לֹא
יִלְכּוֹד: וְלָקְדוּ אֶת־הַמַּיִם: וְלָקַחְתֶּם מִהַפְּרִי: הַמָּקוֹם
אֲשֶׁר שָׁכַב־שָׁם שְׂאוֹל: וְהָיָה כִשְׁכַב הַמְּלִיךְ: שְׁכָבִי:
שְׁכָבָה: אֲשֶׁכְּבָה: וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: וַיֹּאמֶר¹² מֹשֶׁה
אֶל־אֶהְרֹן⁸ קִרַּב אֶל־הַמִּזְבֵּחַ:

20. § נִכְרַתָּה בְרִית אֲנִי וְאֶתָּה: יִגְנַב: נִכְרַתָּה: נִכְרַתָּה:
וְנִכְרַתָּה: הַפְּרַתָּה: וְלֹא־תִפְרַת הָאָרֶץ: יִפְרַתוּן¹³: לְעֶבֶד

¹ Compound *Prep.* ² over us. ³ The vowels of certain familiar words will sometimes be left to be supplied by the pupil. ⁴ upon. ⁵ See איש. ⁶ in p. ⁷ A superfluous ה. ⁸ p. n. ⁹ § 15. 2; 5. 2. ¹⁰ My (father). ¹¹ hither. ¹² § 18. 3. ¹³ Older ending.

נִמְכַר יוֹסֵף¹: נִמְכַרְתֶּם וְלֹא בְכֶסֶף² תִּנְאַל: וְתִקְשֶׁר כָּל-
 הַחוּמָה³: בְּרוּךְ יְהוָה: קָלָלָה וְלֹא בִרְכָה: כַּכְפִּיר:
 כַּכְפִּיר: הַשָּׁמַד תִּשְׁמְדוּן: פָּרַץ יְהוָה פָּרַץ בַּעֲנֵה⁴
 וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֲנֵה: וַיֹּאמֶר הַשָּׁלוֹם יְהוּא⁵:
 הַשָּׁמַר לְךָ⁶: לֹא תִגְנֹב:

§ 21. פֶּן⁷ תִּשְׁכַּח אֶת־יְהוָה: וְשָׁכַן בַּמִּדְבָּר מִשְׁפָּט:
 וְנִסְתָּרָה וְהוּא נִטְמָאָה: וַיִּקְדַּשׁ אֶת־הָעַם: וְהוּא יֵשֵׁב
 פָּתַח⁸: כַּאֲשֶׁר דָּבַר: וְשָׁחַט אֶת־הַכֶּבֶשׂ: מָה אֲדַנִּי⁹
 מִדְּבַר: בַּיּוֹם שִׁידְבַר⁸ בָּהּ⁸: מִהֵינְדָבַר וּמִהֵינְצַטְדִּק:
 וּכְפָר אֶהְרֵן: שִׁבְעַת⁹ יָמִים¹⁰ תִּכְפַּר עַל־הַמִּזְבֵּחַ: וְטָהַר
 הַכֹּהֵן אֶת־הַבַּיִת: וְלֹא נִמְלֹט אִישׁ: צַדִּיק בְּאֶרֶץ יִשְׁלָם¹¹:
 גִּנְבַּ גִּנְבֹתָי: אֶל־תִּטְמָאוּ בְּכָל־אֱלֹהִים: אֲשֶׁתִּמָּר מִעֲוֹנֵי¹³:
 נָבַל נָבְלָה יִדְבַר:

§ 22. אֵת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה: אֶל־שִׂדֵי¹³ וְתִגְנַב¹³:
 הַשְּׁלִיכָה: מִשְׁלִיךְ: הַשְּׁלִיךְ: הַשְּׁלִיךְ: גְּאֹשְׁלִיכָה: תִּשְׁלֹךְ:
 הַשְּׁלִיכּוּ: מִשְׁלֹךְ: הַשְּׁלַחְתִּי: הַסִּתֵּר אֶסְתִּיר פָּנַי¹⁴:
 וְהִקְרִיב אֶהְרֵן¹ אֶת־הַפָּר: הִקְרַב אֶת־הַמִּטָּה: יִשְׁבִּית
 הַזֹּבַח: בַּמָּה¹⁵ אֶקְדֶּם יְהוָה: שְׁלַחַן בַּמִּדְבָּר: לֹא־נָפַל דְבַר
 מִכָּל הַדְּבַר הַטּוֹב אֲשֶׁר־דָּבַר יְהוָה: יִלְבְּשׁוּ־בִשָּׁת:

§ 23. זָכַר אֶל־תִּשְׁכַּח: בִּשְׁלַח מִשָּׁה: וַיִּשְׁלַךְ אֶת־
 הָאֲבִן: כְּאֵמֶת וּכְלִבָּב שָׁלוֹם¹⁶: וְאֶת־הָעַם הָעֵבִיר: אֲשֶׁר
 בְּעֶבֶר תִּנְרָדֵן: תַּעֲזֹבוּ אֶת־יְהוָה: וְנַעֲזֹרְתִי: לֹא־מִצָּא
 עֹזֵר: וְהִאֲבִדְתִי אֶת־הַנֶּפֶשׁ¹⁷ הַהִיא: צָדֵק צָדֵק תִּרְדֶּה:

¹ p.n. ² כ = for (of price). ³ wall. ⁴ to thyself. Note retraction of tone in preceding word. § 20. 1. r. 2. ⁵ lest. ⁶ Adv. accus. ⁷ my lord. ⁸ in which. § 10. 4. ⁹ seven. ¹⁰ see יום. ¹¹ be rewarded. ¹² from my iniquity. ¹³ in p. ¹⁴ my face. ¹⁵ § 12. 1. ¹⁶ Adj., whole, perfect. ¹⁷ soul, person.

את־מי תַעֲבֹדוּן׃ לֹא יֵאָסְפוּ וְלֹא יִקְבְּרוּ׃ לֹא הָאֱמִינוּ
 ביהוה׃ וַיִּהְיוּ הָרֹעֵבׂ בְּאֶרֶץ׃ וַיִּהְיֶה הַנָּבִיא׃ שָׁמַע־
 אֶתְה וְחָכֵם׃ לָמָּה זֶה עֹזְבֹתֶן אֶת־הָאִישׁ׃

24. § וַיִּשְׁחַטְתָּ אֶת־הַפָּר׃ רִחֵץ וּמָהַר׃ לָמָּה זֶה
 תִּשְׁאַל׃ וַיִּכְרַךְ אֶת כָּל־הַנְּקֻהָל׃ נִקְהָלוּ הַיְהוּדִים׃
 וַיְהוּה בְּרַךְ׃ אֶת־אֲבֹרָהֶם בְּכָל׃ אֶת אֲשֶׁר־תִּכְרַךְ מִכְרַךְ׃
 אֶפְקָדָה אֶת־הָאֶרֶץ אֲשֶׁר אַתָּה יֹשֵׁב בָּהּ׃ עֹרְתָה׃
 וּפְלִשְׁתִּים׃ נִלְחָמוּ בְיִשְׂרָאֵל׃ הַנְּעַר׃ מִשְׁרַת אֶת־יהוה׃
 הִטָּהְרוּ הַכֹּהֲנִים׃ גָּרַשׁ אֶגְרֵשׁ אֶתְכֶם׃ מִזֶּה׃ לִפְנֵי׃
 שַׁחַת יְהוה אֶת־יְסֹדֶם׃ וְאַנְעַק קוֹל־גְּדוֹל׃ לְשַׁרְת עַץ
 וְאָבֶן׃ אֶל־תִּשְׁחַת׃

25. § לֹא יִשְׁבְּעוּ־לָחֵם׃ קִדְמָתִי לְכַרְח תַּרְשִׁישָׁה׃
 וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי׃ וַיִּבְקְעוּ הַמַּיִם׃ וַיִּפְשְׁעוּ יִשְׂרָאֵל
 בְּבֵית דָּוִד׃ וְאַמְרָתֶם יְחִי׃ הַמְּלִיךְ׃ כִּי־יֵצֵעַק וְשָׁמַעְתִּי׃
 כִּי לֹא יִשְׁקַט הָאִישׁ׃ וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן׃ וַיִּפְגְּעוּ אֶת־
 מֹשֶׁה וְאֶת־אַהֲרֹן׃ לִמְדוּ לְהִשְׁבַּע בְּכַעַל׃ אֲשַׁמְעָה׃
 בְּהִשְׁמַע׃ שְׁלַח׃ שְׁלַח׃ שְׁכַחְתָּ׃ וְאַשְׁלַחָה סֵפֶר׃ אֶל־
 הַמְּלִיךְ׃ בֶּן חָכֵם יִשְׁמַח־אָב׃

26. § כִּי מָרִים הֵם׃ אַתָּה סֹתֵר מִצָּר׃ שִׁיר הַשִּׁירִים
 אֲשֶׁר לְשִׁלְמָה׃ כָּל הַשָּׁרִים וְהַגְּבוּרִים׃ הָהָר מְלֵא׃
 סוּסִים׃ מִשְׁבִּית מִלְחָמוֹת׃ מִן־הַחֲמָרִים׃ וַיִּשְׁכֵּן מִקְדָּם
 לְגַן־עֵדֶן׃ אֶת־הַכְּרוּבִים׃ שְׁבָעוֹת׃ בְּאֶרֶת׃ גְּבוּלִים׃
 שְׁמוֹעוֹת׃ פְּקוּדִים׃ קוֹלוֹת׃ עוֹרוֹת׃ אוֹרִים׃ חֲלָמוֹת׃
 יָאִרִים׃ טוֹבָה׃ רֵאשֵׁנָה׃ שֶׁר הַטְּבָחִים׃

1 in p. 2 famine. 3 prophet. 4 wash. 5 the Jews. 6 frequently — for — here. 7 Philistines. 8 young man. 9 pl. 10 you. 11 before. 12 p.n. 13 against the house of. 14 (long) live! 15 ב = by. 16 letter. 17 to. 18 Verbs denoting fulness or want are followed by an accus. without a Prep. 19 of the garden of Eden. 20 Only in P's. cxxxvi. 7.

§ 27. שְׂכַבְתִּי וְאִשְׁקוּטִי: אֶרֶץ הַרִים וּבִקְעֵת: אִישׁ
 דְּמִים¹ אֶתָּה: וּפְרַצְתָּ לְמָה² וְקָדְמָה וְצַפְנָה: הַכְּרַת
 הַמִּנְחָה: אַחֲזוּ: אַחֲזוּ: אַחֲזוּ: בְּאֲחֹזוֹ: אַחֲזוּ: אַחֲזוּ: הָאֲחֹזוֹ:
 מְאֲחֲזִים: אֲחֻזָּה בְּאֶרֶץ: אֶת־הַנְּרוֹת עַל־הַמְּנֵרָה הַטְּהֻרָה:
 הַנִּשְׂאָרִים אֲשֶׁר נִשְׂאָרוּ מִן־הַשְּׂבִי: וְלֹא נִמְצָא חֶרֶב
 וְחֵיטִית: מִמֶּנָּה אֱלֹהִים זֶה וַיִּקְרָא שְׁמֵי־הַמָּקוֹם הַהוּא
 מִתְּנִים: בְּצַפְרִים הָאֲחֻזוֹת: וַחֲרָבוֹ יֹאֲרִי מְצוּרִי: פְּקַדְתָּ
 הַמֶּלֶךְ: עֲזָרָה בְּצָרוֹת נִמְצָא מְאֹד:

§ 28. שְׁבוּתֶךָ: אַתֶּם עַדִּי: לְדוֹר־תִּיכֶם: דְּבַקְתִּי
 בְּעִדּוֹתֶיךָ⁵: וַיִּשְׁמַר מִצְוֹתַי וְחֻקוֹתַי: שָׁמַע בְּקִלְיִ⁶: אִישׁ
 רִיב: חֲנִיתוֹתֵיכֶם: שִׁירַת דוֹדִי: וַיִּסְפֹּר אֶת־חֻלְמוֹ: עָבְדוּ
 אֶת־יְהוָה בְּשִׂמְחָה: אִמְרוֹת יְהוָה: עַל־רֵאשֵׁי הָעַמּוּדִים:
 יְהוָה אֲזַרִּי: מַלְכוּתוֹ כֹּל מְשָׁלָה: נַעֲבֹר גְּבֻלְךָ⁷: כֹּל
 הַמְּשַׁפְּחוֹת הַנִּשְׂאָרוֹת: שִׁפְחוֹתֵיכֶם: אַתֵּן צֹאנִי: עֲדֵיכֶם
 הֵמָּה: וּמַהֲדַטְּאֵתִי: אִישָׁה זָקֵן: אִישׁ אֱלֹהִים קְדוֹשׁ:
 בַּת־צִיּוֹן כְּסֶפֶה כְּכָרֶם:

§ 29. שֹׁד וְשֹׁבֵר בְּגֻבּוֹלֶיךָ: הַנֶּם⁸ שְׂאוּל בְּנִבְיָאִים:
 נִגִּיד הַבְּרִית: לֹא־נִעֲזֹב אֶת־חֹסֵדֶיךָ: זֶה עֲנִי קָרָא וַיְהוֶה
 שָׁמַע: וְכָר־עֲנִי: עַם־הַנְּדִיבִים: נָשִׂיא אֱלֹהִים אֶתָּה:
 בּוֹאֵת יִכְפֹּר עֲוֹן־יַעֲקֹב⁹: הַמְּאֵרַת הַגְּדָלִים: וְאֲרוֹן אֱלֹהִים
 גְּלָקָח: כְּבוֹד מַלְכוּתֶךָ: גְּבוּרַתֶךָ יִדְבְּרוּ⁵: וְלֹא־יִנְצֹפֵן
 עֲוֹנָם מִנְּגִד עֵינָי⁵:

§ 30. חָלָה בּוֹדֵה־אִשָּׁה: הַבּוֹגֵד בּוֹגֵד וְהַשּׂוֹדֵד שּׂוֹדֵד:

¹ Pl., generally refers to blood shed criminally. ² ים sea (seaward = westward). ³ On, upon. ⁴ Egypt. ⁵ in p. ⁶ Defectively written. Many verbs, as here, require a Prep. with the word with which they are construed. ⁷ See ראש. ⁸ also. ⁹ p.n.

זָבַח לאלהים תּוֹדָה: מִיַּד־מִי לְקַחְתִּי כֹפֶר: הוֹזִין
 יִשְׁעֵיהוּ בְּדַאמוּץ אֲשֶׁר חָזָה: יִשְׁפֹּט עֲנִי־הָעַם: עַל־
 מִשְׁתּוֹ: מִטָּה לָחֶם: כִּי־נָטָה אֶל־אֵל יְדוּ: זָכַרְתִּי מִשְׁפָּטֶיךָ
 מֵעוֹלָם: יָכְלוּ עוֹד לְעַמֵּד לִפְנֵי² אוֹיְבֵיהֶם: דָּמוֹ נִגְרַשׁ:
 יְהוּה שָׁמַךְ לְעוֹלָם: כְּהִנִּיךְ יִלְבָּשׁוּ־צַדִּיק: בְּכֹל
 מוֹשְׁבֵתֵיכֶם: טָמְאָתוּ אֲשֶׁר יִטְמָא בָּהּ: אַתָּה מְרוֹם
 לְעֵלָם יְהוּה:

§ 31. קָרִית־סֹפֵר¹: מָלֵא רוּחַ³ חֲכָמָה כִּי־סָמַךְ מֹשֶׁה
 אֶת־יָדָיו: בְּצוּאָרֵי גַמְלֵיהֶם: מִשָּׂא דָבָר יְהוּה: קוֹלִי
 אֶל־בְּנֵי אָדָם: אִישׁ עֲבַד אֲדָמָה אָנֹכִי: אֶת־לֵב הָאָבִן
 מִבְּשָׂרְכֶם: בְּנֵפֵי הַבְּרוּבִים: נוֹטָה⁴ כְּנֶהָר שְׁלוֹם: וְכַתֵּב
 אֶת־מִשְׁנֵה תְּהוֹרָה⁵ הַזֹּאת: כְּמִשְׁתַּה הַמְּלֶכֶךְ: הַשְּׂפָתַי⁷
 אֶת־הַמָּשָׁל הַזֶּה: בְּרִכּוֹתֵיכֶם: זָקֵן בֵּיתוֹ⁸: וַיִּגְרַשׁ אֶת־
 הָאָדָם: וַיֵּאמְנוּ דְבָרֵיכֶם: מִכַּבְּדֵי אֲכַבֵּד: טָבַחְהָ טָבַחְהָ:
 כֹּל צַפּוֹר כָּל־כְּנֶהָ:

§ 32. רָגְלֵי מִבְּשָׂר מִשְׁמִיעַ שְׁלוֹם: בְּצַדִּיק כָּל־אֹמְרֵי פִי:
 בְּדֶרֶךְ חַטָּאִים לֹא עָמַד: כָּל־חַטָּא אֲשֶׁר יַחֲטֵא: אֲדַמַּת־
 לָדָשׁ הוּא: עַד־אָבוֹא⁹ אֶל־מִקְדָּשֵׁי־אֵל: וְהִאֲנַתָּ לְמִצּוֹתָיו
 וְשִׁמְרַתָּ כָּל־חֻקָּיו: בְּכָרֵי יִשְׂרָאֵל: מִכְּרָה אֶת־בְּכֹרְתָךְ:
 אֶת־יַגְדְּרוֹ אֲשֶׁר נָדַר: מִכַּף רָגְלֵי וְעַד־רֹאשׁ: שְׁמֵן הַמָּאֹר:
 שְׁמֵשׁ צִדְקָה: שָׂרֵשׁ הַדָּבָר¹⁰: מִהַדְּפָשְׁעִי: בֵּינִי וּבֵין
 כָּרְמִי: וְכַבֵּם אֶת־בְּגָדָיו הַכֹּהֵן: וּבְחֵי־צַדִּיק:

§ 33. אֵיזֵן שְׁמַעַת וְעֵינֵן רְאָה: וַיִּפְרַשׁ אֶת־הָאֵהָל עַל־
 הַמִּשְׁכָּן: אֵלָף¹¹ כֶּסֶף: אֶלְפֵיךָ¹²: שְׁמַח נֶפֶשׁ עַבְדְּךָ:

¹ p.n. ² before. ³ spirit. ⁴ Note the idiom. ⁵ extending. ⁶ law. ⁷ Note contraction. ⁸ See בית. ⁹ I came. ¹⁰ matter. ¹¹ pieces, understood, as often the case with words commonly used in measurements. ¹² Kine. It is of com. gender, except in *pl.*

לָקְחוּ אִישׁ חֲרָבוֹ: לַבָּקָר וְלָעֶרֶב: כָּרְתוּ יַעֲרָה: אֶת־
 כָּל־נִחְשָׁתָם בְּבִלְהָ:¹ יָמֵי נְעוּרֵיהֶּ: גַּעֲרֵי בְּנֵי יִשְׂרָאֵל:
 אֶל־תִּשְׁפַח לְנֹצָח: מִהַדְּפַעַל אֵל: כְּכֹל־הַקֶּת הַפֶּסֶח:
 אֲדַבְּרָה הַפַּעַם: פָּעַלְתוּ אֲשֶׁר־עָבַד בָּהּ: וְדַרְשׁוּ²
 מִחֲרָבוֹתֵיהֶם: כִּסָּא מִמְּלַכְתּוֹ עַד־עוֹלָם: מִלְחַמְתִּי: עַל־
 דְּלַתֵּי יוֹם יוֹם:³ שָׂרָה אִשְׁתּוֹ:⁴ מִלְכַּת־שָׂבָא⁵ שְׁמַעַת
 אֶת־שִׁמְעַע שְׁלֹמֹה: וּפְתַחוּ שַׁעֲרֵיךָ תָּמִיד:

§ 34. מְנַחֵה לַעֲשׂוֹ אָחִיו: וַיִּשְׁמְעוּ אָחָיו: לָמָּה אָמַרְתָּ
 אֶחָדִי הוּא: וְהַדְּבַר־נָא אָמַרְתָּ בְּאָזְנוֹךָ: הַשְּׁלַחֵן וּכְלָיו:
 וּנְלַפֵּד אֶת־כָּל־עֲרֵיוֹ: אֵלֶּךָ אָמָּה: לֹא־יִחַדֵּל אָבִיוֹן
 מִקְרֵב הָאָרֶץ: טוֹב תַּאֲוֹת צַדִּיקִים: גַּעֲזֵב־אִישׁ אֶת־אָבִיו
 וְאֶת־אִמּוֹ וְדַבֵּק בְּאִשְׁתּוֹ: יְהוּה רֹאֵה כְּלוֹזֹת וְלֹב: רוֹת⁶
 כִּלְתָהּ: אֱלֹהִים אַחֲרֵים: חֲדָשׁ מָחָר: אַחֲרֵית לְאִישׁ
 שְׁלוֹם: אֶת־אַחֲרָנִים אָנִי־הוּא: וּכְשָׁלוֹ אַחֲוֹר: וְלֹא־אָבָה
 יְהוּה לְהַשְׁחִית אֶת־בֵּית דָּוִד:

§ 35. שְׁנֵי נְעָרָיו: שְׁתֵּי בָנוֹת: שְׁנֵיהֶם: אַרְבַּע בָּאָמָּה:⁷
 שִׁבְעָה שְׁבַעַת תִּסְפֹּר: בֶּן שְׁמֹנֶה שָׁנָה: עֲשָׂרַת בְּנֵי
 הַמֶּן:⁸ מִסְפָּרָם עֲשָׂרִים וּשְׁנַיִם אֵלֶּךָ וְשֵׁשׁ מְאוֹת: בְּיוֹם
 עֲשָׂרִים וָאַרְבָּעָה לַעֲשֵׁת־יַעֲשֶׂר חֲדָשׁ: וְאֵלֹהִים חָהָה אֵלֶּךָ
 שָׁנִים: שֵׁשֶׁת יָמִים תִּעֲבַד: בַּשָּׁנָה הַשְּׁשִׁית:

§ 36. מוֹצָא⁹ שְׁפָתֶיךָ תִּשְׁמַר: פִּלְטָה נִפְשִׁי: פֶּחַד
 פֶּחַדְתִּי:¹⁰ הַפַּח נִשְׁבֵּר וְאִנְחָנוּ נִמְלִטְנוּ: גִּדְלָךְ כְּעֵינֵי כֹל־
 יִשְׂרָאֵל: בְּנֻבְהוּ אֶת־הַנּוֹבְחִים: בְּקִצְרָכֶם אֶת־קִצִּיר
 אֲרֻצְכֶם: רִכְבָּת עַל־יְהִקְמוֹר: לְשִׁמְרֶךָ בְּדֶרֶךְ: אָנֹכִי לֹא

¹ every man. ² *their bread*, understood. ³ day by day. ⁴ See אִשָּׁה. ⁵ p.n.
⁶ with. ⁷ Note construction. ⁸ if. ⁹ From יָצָא. Note final vowel. ¹⁰ Num-
 erous verbs are followed by a cognate accus.

שְׁלַחְתִּים: רַחֲבוֹת הָעִיר וּמְלֵאוֹ יִלְדִים וַיְלָדוֹת: יֵצְאֵתִי
 לְהַשְׁקִילָךְ בִּינְהָ: תַמְשִׁים אִמָּה רַחֲבָה: פָּחַדוּ וְקָנְזוּ:
 הַשְׁבִּיעֶנִּי: הַשְׁבַּעְתָּנוּ: לְשָׁרְתוּ: בְּעַבְרָכֶם אֶת־הַנְּרָדָן:²
 § 37. תַּפְשׂוּם חַיִּים: לֹא בִקְשָׁהוּ בְּכָל־זֹאת: טוֹב
 וְחֶסֶד וַיְרַדְפוּנִי: תִּשְׁרַפְנוּ: אֲשֶׁר לְמַדּוּם אָבוֹתֶם: פָּנִם
 בִּינִי לְבָשׂוּ: בָּקַע יָם וַיַּעֲבִירֶם: סָלַח־נָא לַעֲזֹן הָעַם
 הַזֶּה: וַצַּרְפָּתִים בְּצָרָף אֶת־הַכֶּסֶף: מֵאֵה לְשָׁק־לְכֶסֶף:
 לֹא הָיָה מִשְׁקָל לְנִחֻשֶׁת: וַיְכַדֵּל אֱלֹהִים בֵּין הָאוֹר
 וּבֵין הַחֹשֶׁךְ: וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יָמֵינוּ: תִּשְׁפָּכְנוּ כַּמַּיִם:
 הַרְחִב־פִּיךָ וַאֲמַלְאֵהוּ: וַיִּקְטַר הַקְּטֹרֶת: כָּל־נֹכֵל וּמְלֵא
 יָיִן:

§ 38. יֵשׁ יְהוּה בַּמָּקוֹם הַזֶּה: אִיו מְלֶךְ־חַמָּת:² הַנְּנִי
 בְּנִי: אִילְנֵי בְּקַרְבְּכֶם: אִינְכֶם מְאָמִינִם בִּיהוּה: הַזֶּקֶן
 אֲשֶׁר אָמַרְתֶּם הַעוֹדְנֵנוּ חַיִּי:³ אִזּוּ וַיְכַדֵּיל מֹשֶׁה שְׁלֹשׁ עָרִים
 בְּעֵבֶר הַנְּרָדָן: וַהֲדָוּ כָּלֶם:⁴ אִין־קְדוֹשׁ כִּיהוּה כִּי אִין
 בְּלִתְיָךְ: לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ:

§ 39. בְּלִתִּי אֲחִיכֶם אֲתֶכֶם: הֵן הָאָדָם הָיָה כְּאֶחָד
 מִמֶּנּוּ: בְּעוֹד שְׂדֵי עַמְדֵי⁵ סְבִיבוֹתַי נַעֲרֵי: כָּל־אֲשֶׁר
 יִשְׁלֹו: אִם־יִשְׁךָ מְשַׁלַּח אֶת־אֲחִינוּ אֲתָנוּ: אִין אִישׁ
 עַמְנוּ⁶: אִינְנוּ אֵלֵי כַתְּמַלִּי שְׁלֹשִׁם:⁷ שֵׁן תַּחַת שֵׁן:
 עוֹדֶם מְדַבְּרִים עִמּוֹ: וְהָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִיהוּה:
 אֶרֶץ אֲשֶׁר אֲבַנְיָהּ בְּרֹגֶל: הָרְסוּ חוֹמוֹתֶיךָ: כִּהֵן לֹאֵל
 עֲלִיּוֹן: עוֹלָה וַחֲטָאָה לֹא שְׁאֵלֶת: חָמַשׁ עֶשְׂרֵה אִמָּה
 מִלְּמַעְלָה נִבְרָו הַמַּיִם: שֵׁשׁ מְעֻלוֹת לְכַפָּא: כִּי־שְׁלַמָּה

¹ Make thee skilful in understanding. ² p.n. ³ in p. ⁴ Note change of *ō* (*o*) in a sharpened syllable. ⁵ *Inf. cstr.* of הָיָה. ⁶ Note use of strengthened form of עָם (with 1st Pers. *sing.* and *pl.*). ⁷ Adverbial expression for *heretofore*.

בְּגֵד יִמְלֹךְ אֲחֵרֵי; וּשְׂרָפָה בָּאֵשׁ; וּלְכָרוּ בְּחֶבְלֵי-עֲנִי:
 לֶךְ לְבִדְדָה הַטָּאֲתִי; וַיִּרְכַּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה:
 קָרוֹב לָנוּ הוּא; הַבֵּל הַבָּלִים אָמַר קִהְלֹת:

40. § אָרוּר² אַתָּה מִן-קְלִבְהֶמָּה; וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל
 טוֹב מִמֶּנּוּ; תַּחַת לְשׁוֹנֶךָ; כְּאֶלְפִים אָמָה בַּמִּדְּהָ; תַּמִּיד
 יִגְדֵּל אֱלֹהִים; הַיְדֵּאֲלָה קָצוֹת דְּרָכָיו; מִקְצֵה הָאָרֶץ וְעַד-
 קְצֵה הָאָרֶץ; קָשֶׁת יִשְׁבֵּר; בְּעוֹד רֶשַׁע לִנְגִדִי; לֹא טוֹב אֲנֹכִי
 מֵאֲבֹתַי; שֵׁם הַגְּדֹלָה לָאָה³; הוּא אֱלֹהֵי הָאֱלֹהִים; וְדוֹד
 הוּא הַקָּטָן; נִמְלֵא בְּתִינוּ' שְׁלֵל; זָבַח רִשְׁעִים תּוֹעֵבַת
 יְהוָה; בְּתוֹךְ עַם-טָמֵא שְׁפֹתָם אֲנֹכִי יֹשֵׁב; הַאֲזִינָה עִמִּי
 תּוֹרְתִי; יָבֵשׁ רֹאשׁ הַכְּרָמֶל⁴; עָשָׂה⁵ אֶת-הַיָּם וְאֶת-
 הַיַּבְשָׁה; חָטְאוּ רִשְׁעֵנוּ; תּוֹעֵבַת שְׁפֹתֵי רִשְׁעֵי; אֲנֹכִי
 שְׁלֹחַ אֲלֶיךָ קָשָׁה⁶; וְתוֹרָה יִבְקָשׁוּ מִפִּיהוּ; דְּבַשׁ עַל-פִּנֵּי⁷
 הַשָּׂדֶה:

41. § שְׁלֹשׁ מֵאוֹת אָמָה אָרְךָ הַתְּבָה⁸ חֲמִשִּׁים אָמָה
 רַחְבָּהּ וּשְׁלֹשִׁים אָמָה קוֹמָתָהּ; כְּלִי-הַמִּשְׁקָב אֲשֶׁר
 יִשְׁבַּב עָלָיו יִטָּמֵא; וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ⁹; לָכֶם אִישׁ אֶבֶן
 אַחַת עַל-שִׁכְמוֹ; וְנִבְחַת עָלָיו אֶת-עֲלֵתֶיךָ וְאֶת-שְׁלֹמֶיךָ;
 וַיֵּאָסֶף שְׁלֹמֹה¹⁰ רָכַב וּפָרָשִׁים; אָכַל בִּשְׂמֹחָה לַחֲמֶיךָ;
 לֹא תֹאכְלוּ מִמֶּנּוּ; מָה אָמַר אֱלֹהִים; וַיֹּאחֲזוּ¹¹ צַדִּיק דְּרָכָיו;
 שֶׁר הָאֲפִים; יִפְתַּח יְהוָה לֶךְ אֶת-אֲזָרוֹ הַטּוֹב; כָּל-אֲכָל
 תִּתְעַב¹⁰ נַפְשָׁם; מִכָּל-מֵאֲכָל אֲשֶׁר יֹאכְלוּ; וְאָפָה לָהֶם;
 וַיִּקְטֹר מִשָּׂה אֶת-כָּל-הָאֵיל; אֶרַח לַחַיִּים; יֶאֱרֹךְ יָמִים;
 הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה; בְּחָרוּ לָכֶם¹¹ הַיּוֹם; שָׁמַע

¹ Affliction = עָנִי in p. ² Cursed. ³ p.n. ⁴ See p. 9, foot-note. ⁵ He made.

⁶ hard (tidings). ⁷ face, surface of. ⁸ the ark. ⁹ hold (on). ¹⁰ R. of תּוֹעֵבָה.

¹¹ § 39. 1. n. 4.

יהוה קול בכני: עוד העם מוֹבְחִים ומְקַטְרִים בְּכַמּוֹת:
 יֹאבֵד: יֹאבֵד: תֹּאבְדוֹן: תֹּאבְדוֹן: נֹאבְדָה: הַבְּחוּרִים
 כְּשֶׁל יִכְשְׁלוּ:

§ 42. וְעָשָׂה¹ קָצִיר כְּמוֹ-נֹטֵעַ: נֹאם-אֲדֹנָי יְהוִה²: נִגְבְּהָ:
 לִנְנֵעַ³: כְּנֻעַת: וְנֵעַ בְּכָל-אֲשֶׁר-לוֹ: וְנֵעַ: נִנְעַ: שְׁמֹנִיעַ:
 וְנִיעֲנָה: נִנְעַ: וַיִּתֵּן יְהוִה דְבָר וַיִּפֹּל שְׁבָעִים אֶלֶף אִישׁ:
 יְהוִה נָגַף מִנֶּגֶף גְּדוּלָה: וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ
 נִחְלָה: עַל-שִׁפְתֵי-הַנְּחָל: נַחֵם: וַיִּנְחָם: לְנַחְמוֹ: מִתְּנַחֵם:
 הַנֹּטֵעַ אֲנֹן הֲלֹא יִשְׁמַע: וַיַּעֲקֹב⁴ נֹסַע סִפְתָּה: וַיִּצַּב יַעֲקֹב
 מִצְבָּה וַיִּסָּד עָלֶיהָ נֹסֶד: נִצַּל: נִצַּל: הַמְּלֶכֶד הַצִּילָנוּ מִכַּף
 אִיבָנוּ: תִּצְרְנוּ מִן הַדּוֹר זֶה⁵ לְעוֹלָם: נִצַּר פִּי שִׁמְר
 נִפְשׁוֹ: וַיִּסַּע מִשָּׁם אֶרְצָה⁶ הַנְּגֹב: הָאֱלֹהִים נָסָה אֶת-
 אַבְרָהָם: וַיִּטְמָא אֶת-הַכַּמּוֹת אֲשֶׁר קָטְרוּ שָׁמָּה⁷: נָנַשׁ:
 גַּשׁ פָּנַע בּוֹ:

§ 43. וְאִם לֹא תִיטִיב לְפָתַח הַטָּאת רִבִּץ⁸: אֲנֹכִי לֹא
 אוֹכַל לְהַמְלִט הַהֲרָה: וַיִּדְעַת: יָדַע: לְדַעַת: יָדַע: דָּעוּ:
 וְאֶדְעָה: יָדַעְנוּ: וַיִּדַע: הוֹדִיעוּ: הוֹסְרוּ שְׁפָטֵי אֶרֶץ:
 אִמַּת קִנְיָה⁹ וְאֵל תִּמְכַר: חֲכָמָה וּמוֹסֵר וּבִינָה: וַיִּירָאוּ
 מִנִּשְׁת אֱלֹוִי: נוֹסַף: הוֹסִיף: אִסִּיף: לֹא אִסַּף לְקַלֵּל עוֹד
 אֶת-הָאֲדָמָה: לְבַלְתִּי לָבֵת אַחֲרֵי הַבְּחוּרִים: בְּלָבֵתוֹ
 לְדָרוֹשׁ אֱלֹהִים: לָבוּ וְנִלְבָּה: לָבָה וְנִנְעָדָה יַחְדוֹ: וַיִּצְאוּ
 כְּלִבְנֵי יִשְׂרָאֵל וַתִּקְהַל הָעֵדָה: לְבִי אֵיֶעֱצֹד נָא עֲצָה:
 וַיִּצַּק שָׁמֹן עַל-רֹאשָׁהּ: הַיִּצַּר עֵינַי הֲלֹא יָבִיט: יָרְדָה:
 בְּרַדַּת הַמְּלֶכֶד אֱלֹוִי: רַד: רָדָה: הוֹרִיד: וַיִּוֹסֶף¹⁰ הוֹרִיד

¹ make. ² Note vowels. ³ § 3. 4. foot-note. ⁴ הִנְיָד. ⁵ p.n. ⁶ § 10. 1. r. 4.

⁷ Note ה locative with cstr. ⁸ אֲשֶׁר ... שָׁמָּה, usually *whither*, here *where*.

⁹ croucheth. ¹⁰ Buy.

מִצְרוּמָה: בְּמָה אָדַע כִּי אֵיךְ שָׁנָה: לְרִשְׁתָּהּ: הוֹבִישׁ
תִּירוֹשׁ: וְתִסְפֵּי לְלֶדֶת אֶת־אֲחִיו: הֶלְכוּ בִּנְפֹשָׁה בְּתוֹךְ
הַיָּם: פָּתַח מִשְׁבֵּן אֶהֱל־מוֹעֵד:

§ 44. לָכֵה אֲתָנוּ וְהִטְבֵּנוּ² לָךְ³: רָמָה: הֶרְמָה: בָּרָם:
וְתָרָם: וְזָרָם: הוֹרָם: בָּקוּם לְמִשְׁפָּט אֱלֹהִים: קוּמָה
יְהוּה הוֹשִׁיעֵנִי: אֶל־אֲבוֹשׁ: בּוֹשָׁה אִמְכֶם מָאֵד: וּפְתַח
וְאִין סָגַר: מִי גָבַר יְהוּה וְלֹא יִרְאֶה⁴ מְוֹת: לְכֹל־יָבוֹא ...
גְּבוּרָתְךָ: קִץ כָּל־בָּשָׂר בָּא: מְבוֹא הַשָּׁמֶשׁ: תְּבוֹאֵת
רָשָׁע לְחַטָּאת: אֵשׁ לְהָאִיר לְיִלְהָ: וְכָא וְלֵן וְשָׁבַב
אֶרְצָה⁵: מוֹת: מֵת: מוֹת: וַיְמַת: וַיְמַת: וַיְמַת: וַתוּמַת:
וְהַמִּיתוּ: נָחָה שְׁקָטָה כָּל־הָאָרֶץ: כְּאֲשֶׁר יָנִיחַ יְדוֹ וְגָבַר
עַמְלָק⁶: וְהַנִּיחַ⁷ מַחוּץ לְמַחֲנֶה: מִמַּתִּים יָדָךְ יְהוּה: וַיִּפְתַּח
הַדְּלֵת וַיִּנָּס: וְנוֹעַ יְנוֹעוּ בְּנָיו: אֲשֶׁר הֵנִיף תְּנוּפֶת⁸ וְנָהַב⁹
לִיהוּה: נָסוּ וְאִין־רָדַף רָשָׁע: וְהֶקְרַבְתָּם עוֹלָה לִיהוּה
רִיח־נִיחֻחַ

§ 45. אִין נִשְׁפָּט בְּאִמוּנָה: עֲבַרְתוּ שְׁמָרָה¹⁰ נְצַח:
אֲשֶׁר־גָּר־שָׁם אֲבֵרָהִם: גָּר אֲנִכִי עִמָּךְ: גְּבוּן: בּוֹנֵן: הָבֵן:
בִּינוּ: עֲמִי לֹא הִתְבוּנֵן¹¹: בְּנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בִיהוּה:
חָלָה¹² גַּם¹³־יִלְדָה צִיּוֹן: לִבִּי יַחִיל בְּקַרְבִּי: וַיִּחַל עוֹד
שִׁבְעַת יָמִים: יִלְכוּ מִחִיל אֶל־חִיל: כְּחוּל אֲשֶׁר עַל־
שְׁפַת־הַיָּם: קוּם בְּתוֹלַת יִשְׂרָאֵל: שָׁתוּ בְּשָׁמַיִם פִּיהֶם:
אֶל־תִּשָּׁת יָדָךְ עִם־רָשָׁע: שְׁמֵנִי אֱלֹהִים לְאֲרוֹן: שִׁים־נָא
כְּבוֹד לִיהוּה: שִׁימָה־לָּנוּ¹⁴ מְלֶךְ: וַיִּשֶׁם כְּצֶאֱן מִשְׁפָּחוֹת:

¹ Note change of vowel from יָ to יִ, to יְ; also the idiom. ² מוֹב. ³ in p.
⁴ lives and shall not see. ⁵ p. n. ⁶ them, to be understood. ⁷ offered an offering.
⁸ gold. ⁹ odor. ¹⁰ For שְׁמָרָה with tone retracted. ¹¹ consider. ¹² חוּל. ¹³ also.
¹⁴ D. forte conjunctive.

לֹא־תָעוֹב נַפְשִׁי לִשְׂאוֹל לֹא תִתֵּן הַסִּידָךְ לְרֵאוֹת²
 שְׁחַת: וְצַרְתָּ הַכֶּסֶף בְּיָדְךָ: אַחֲזֹר וְקָדַם צַרְתָּנִי: שְׁפֹטֵנִי
 אֱלֹהִים וְרִיבָה רִיבִי: שִׁירֵי־לֹו שִׁיר הַקֹּדֶשׁ: וְחִילוֹ יָרָה
 בָּיָם:

§ 46. בְּשׁוֹב אֱלֹהִים שָׁבוֹת עִמּוֹ יִגַּל יַעֲקֹב יִשְׂמַח

יִשְׂרָאֵל: לֵךְ יוֹם אֶת־לֵךְ לְיִלְהָ: עַד־שׁוֹב אֶת־אֲחִיךָ
 מִמֶּךָ: וְתַפֵּל עַל־אֶפְיָה אֶרְצָה: עַל־לְבוּשֵׁי יַפְּלוֹ גּוֹרֵל:
 בְּיַרְאֵת יְהוָה סוֹר מֶרַע: וְנִסְוָרָה: הַסִּירָתָ: הַסֵּר: וַיִּסֶּר:
 וַיִּסֶּר: וַיִּסְרָהוּ: וַיִּשְׁבִּיחֵן קַצְרֵי־יָד³: חֲתוּ וַיִּבְשׂוּ: בָּרַב
 חֲסָדְךָ אָבוֹא בֵיתְךָ: רַבָּה רַעַת הָאָדָם בְּאֶרֶץ: מֶרְעִים
 יִבְרָתוּן: לְהַרְעֵ: וַיִּרַע בְּעֵינֵי יְהוָה: רַבַּת צָרְרוֹנִי מִנְעוּרָי:
 וְתָבוֹא הָעִיר בְּמַצוֹר: דְּבִקְתִי בְעֵדוּתֶיךָ יְהוָה אֵל־
 תְּבִישֵׁנִי: וְהָיָה לְעַד בֵּינִי וּבֵינְךָ: יְהוָה מֶלֶךְ עוֹלָם וָעַד⁵:
 סָבוּ וְהִמִּיתוּ קִהְנִי יְהוָה: אֲשֶׁר לֹא־יִסְפָּר:

§ 47. כָּל־מִשְׁכָּבוֹ הִפְכָתָ בְּחִלּוֹ: טוֹבִילִי תוֹרַת־פִּיךָ

מֵאֲלֵפֵי זָהָב וְכֶסֶף⁶: בְּקִרְאֵי עֲנֵנִי אֱלֹהֵי צַדִּיקִי: וְעַתָּה
 הִשָּׁב אֶשְׁתִּיחֵאִישׁ: לְמַעַן הִבִּיא יְהוָה עַל־אֲבֵרָהָם אֵת
 אֲשֶׁר־דָּבַר עָלָיו: וְעַן אֲשֶׁר הָיְתָה זֹאת עִם־לִבְבְּךָ: עַת
 לְטַעַת: עַת לִכְנוֹת: חָרַב עוֹרֵי עַל־רַעֲי: וַיֹּאמְרוּ אִישׁ
 אֶל־רֵעֵהוּ⁷: חֲסָדְכֶם כְּעַנְן בֶּקָר: הוֹדִינוּ לֵךְ אֱלֹהִים:
 מוֹדָה: אוֹדְנוּ: אֲשֶׁר קָרַךְ בְּדַרְךָ: אֶת־הַכֹּל⁸ יַהֲמוּן⁶:
 לֹא־אִמַּר מִהֲדַנְשַׁתָּה: עֲלִיתָ לְמִרוֹם שְׁבִית שְׁבִי⁶: לְמַנְצָח:
 הָעוֹיְנוּ הָרַשְׁעוּנוּ: כָּל־הַיּוֹם הַתְּאֵנָה תְּאֵנָה:

¹ Kethibh. ² to see. ³ i.e., moved exceedingly. ⁴ much (adverbial). ⁵ עד
 changed for euphonic reasons after ן. ⁶ in p. ⁷ Note the idiom = said among
 themselves, to one another. ⁸ in vain.

§ 48. וַיְכַסּוּ הָעֵינַיִם אֶת-אֶהֱלֵמוֹעַד: וַיִּבְרַךְ יוֹסֵף בְּרַבְרָם אֱלֹהֵי: הָרָרָה מֵאֵף: הַחֹסֵק בְּמוֹסֵר אֶל-תְּרָרָה: וַיִּצַּח אֶת-הַכְּרוּבִים וְהַבִּי: עָשׂוּ אֶת כָּל-אֲשֶׁר צִוִּיתָךְ: הַכָּה בְּכוּרֵי מִצְרַיִם: לְהַצִּיל אֶת-אִשָּׁה מִדַּם מִכָּהוּ: וְהָךְ כִּף אֶל-כִּפָּךְ: מֵהַמְכֹּת הָאֵלֶּה בֵּין יָדֶיךָ: אֲשֶׁר-הִפִּיתָ בְּעַמְּךָ: לַעֲשׂוֹתוֹ: הַטּוֹב בְּעֵינֶיךָ עָשָׂה: וַיַּעַשׂ לָהּ אֶת-יְנַדְרוֹ: אֶת פֶּעַל יְהוָה לֹא וַיִּטְוֶה וּמַעֲשֵׂה יָדָיו לֹא רָאוּ: כְּוָמָה עֲזָרְתָה לָנוּ וּפְדַלְנוּ לְמַעַן חֲסֹדְךָ: וַיִּפְּן אֱלֹהִים לְמַעַן בְּרִיתוֹ: פָּנָה דְרָךְ יְהוָה: הִיא הַיְתָה לְרֹאשׁ פְּנֵה: שְׁבַע שְׁמָחוֹת אֶת-פְּלִיךָ: לְפָנַי: לְפָנֵיהֶם: וַיִּתֵּן אֶת-יְהוָה בְּתוֹךְ הַבַּיִת הַפְּנִימִי: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה: הַיְגִידֵהֲנָא לָנוּ בְּאֲשֶׁר לָמִי⁵ הִקְרַעָה: יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם⁶: נְטוּת: נְטָה: וַיִּטְ-שָׁם אֶהֱלוֹ: נְטָה: נְטָה: כִּי-הָטָה אֲנִי לִי: הָטָה: הַט: וְאֵט: וְאֵט: עָמַד וַיִּמְרַד אֶרְצִי: הוֹדִיעֵנִי יְהוָה קִצִּי וּמַדַּת יָמֵי מַה-הָיָא: פְּתַתְמָתוֹן:

§ 49. אֶם-צָמָא שְׁנָאךָ הַשְּׁקָהוּ מוֹם: אֶם-תִּתְחַנֶּה עָלַי מִחְנָה לֹא-יִירָא לִבִּי: וַיִּרְא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב: וַיִּרְא: וַתִּרְא הָאִשָּׁה כִּי טוֹב: אֵל שְׂדֵי נְרָאָה-אֵלַי: וַיִּרְא יְהוָה: וַיִּבֶן שָׁם מִזְבֵּחַ: וַנִּפְּן וַנִּסַּע הַמִּדְבָּרָה: וַיִּפְּן מִי-אֵל כְּמוֹד נְשָׂא עוֹן וְעִבֵר עַל-פֶּשַׁע: לֹא-אוֹכַל לְבַדִּי שָׂאת אֶתְכֶם: נְשָׂא: לְשֹׂאת אֶת-הָאָרוֹן: שָׂא עֵינֶיךָ: וְעַתָּה⁸ אָמוֹת בְּצָמָא: לִבִּי חָלַל⁹ בְּקַרְבִּי: חָלַל¹⁰ יְהוּדָה לְדַשׁ יְהוָה: וַיְהִי כִי-הִחֵל¹¹ הָאָדָם לָרֹב¹²: תִּחְלַת חֲכָמָה

¹ רַבָּה. ² Adv. accus. ³ Fulness. ⁴ bow down. ⁵ on whose account. ⁶ Sing. The old ending *ay* being contracted to *ê* before an affirmative beginning with a consonant. ⁷ poetic, and so without the art. ⁸ Question without an inter. particle. ⁹ wounded. ¹⁰ polluted. ¹¹ began. ¹² to multiply (רַבַּב).

וְרֵאת יְהוָה: אֶבְרָכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תְּהַלֵּלֻהוּ
 בְּפִי: וְאֶבְרָכָה יוֹמָם וְלַיְלָה אֵת חַלְלֵי בְּתֻעָמַי: אֶל־
 תְּהַלֵּל בְּיוֹם מְהֵרָה: וְאֶהְלֵלָה שְׂמֹךְ לְעוֹלָם וָעֶד: תִּקְעוּ
 בַחֲדָשׁ שׁוֹפָר: וְדַע שׁוֹר קִנְהוּ: עַד־תֵּם אַנְשֵׁי הַמְּלַחְמָה
 הַיְצְאִים מִמִּצְרָיִם: תּוֹרַת יְהוָה תְּמַיְמָה מְשִׁיבַת נֶפֶשׁ:
 שְׁמֹר־תֵּם¹: עַם־נְבִיאִים נִבְּא: תָּמִים תִּהְיֶה עִם יְהוָה
 אֶלְהוּד: וַיְהִי מִבְּדִיל בֵּין מוֹם לְמוֹם: כִּי הוּא אָמַר
 וַיְהִי²: הִיָּה (הָיָה): הָיִיתָ: הִנֵּה אָתָּה לְעַם: וְהָיָה בְּרָכָה:
 וְאָכַל וְחָי לְעוֹלָם: יְהִי הַמְּלֶכֶד: וַיְהִי: וְנִחַנְהָ וְלֹא נָמוֹת:
 אֲנִי יְהוָה לֹא שָׁנִיתִי: וַיִּשְׁמַר מִשְׁמֶרְתִּי: עָלוּ וּרְגְלוּ אֶת־
 הָאָרֶץ: נִקְרָא לְנַעֲרָה³ וְנִשְׁאַלָה אֶת־פִּיהָ: וַיִּשְׁתַּחוּ אֶרְצָה
 שֶׁבַע פְּעָמַיִם: כָּלָה לְבָבִי: וַיְהִי כְּכֹלֹת מֹשֶׁה לְכַתֵּב
 אֶת־דִּבְרֵי הַתּוֹרָה הַזֹּאת עַל־סֵפֶר עַד־תָּמָם: יְהוָה
 צָבָאוֹת עִמָּנוּ:

¹ the perfect (man). ² in p. ³ Note dropping of ה (in Pent.).

NOTE.— A few words in the preceding exercises have been used, by oversight, in advance of their occurrence in the vocabularies. In such cases the following alphabetical list of words should be consulted. The word נֶבֶל, in the sense of “bottle,” and שבוע *week* (pl. שבועות), there used, are not to be found in the vocabularies; while ישע *save* is found only in the following one. Further, while the words צמא, פנים, שלום, appear in the following alphabetical list twice, חַדַּשׁ, מְלֹא, נָדַר, נָחַל, and עָנָה have been unintentionally omitted, and אֵל *God*, אֶל *to*, עָלַם *be strong*, עַלְמָה *maiden*, have been unnecessarily inserted.

WORDS OF THE VOCABULARIES (*Alphabetically arranged*).

גַּבְוֹר ⁸	גַּבְוֹר ³⁸	גַּבְוֹר ²²	גַּבְוֹר ⁸⁸	חָלִי ²
גַּבְוֹר ³⁴	גַּבְוֹר ³⁷	גַּבְוֹר ²²	חָלִי ³⁸	חָלוֹם ³
גַּבְוֹר ³⁴	גַּבְוֹר ¹²	גַּבְוֹר ²²	חָלִי ⁴⁷	חָלָל ⁴⁹
גַּבְוֹר ³⁴	גַּבְוֹר ⁴⁴	גַּבְוֹר ²²	חָר ⁹	חָלָל ⁴⁹
גַּבְוֹר ²³	גַּבְוֹר ⁴¹	גַּבְוֹר ²²	חָרָם ³⁹	חָמוֹר ¹¹
גַּבְוֹר ²	גַּבְוֹר ¹⁷	גַּבְוֹר ¹⁰	חָבָה ¹⁸	חָמֵשׁ ³⁵
גַּבְוֹר ²	גַּבְוֹר ⁴¹	גַּבְוֹר ¹⁰	חָבָה ¹⁸	חָנָה ²⁷
גַּבְוֹר ³¹	גַּבְוֹר ⁴¹	גַּבְוֹר ¹⁰	חָבָה ⁴⁷	חָנִית ²⁷
גַּבְוֹר ³¹	גַּבְוֹר ¹⁴	גַּבְוֹר ¹⁴	חָבָה ¹⁸	חָסֵד ²⁹
גַּבְוֹר ³³	גַּבְוֹר ¹⁴	גַּבְוֹר ¹⁴	חָבָה ¹⁸	חָסִיד ²⁹
גַּבְוֹר ³⁴	גַּבְוֹר ²³	גַּבְוֹר ⁴⁵	חָבָה ²⁴	חָק ²
גַּבְוֹר ²	גַּבְוֹר ⁵	גַּבְוֹר ⁴⁵	חָבָה ¹⁷	חָקָה ²
גַּבְוֹר ⁴¹	גַּבְוֹר ⁵	גַּבְוֹר ¹⁴	חָבָה ¹⁷	חָרַט ⁸
גַּבְוֹר ⁸	גַּבְוֹר ⁵	גַּבְוֹר ³	חָבָה ³⁹	חָרַב ⁸
גַּבְוֹר ⁸	גַּבְוֹר ²³	גַּבְוֹר ³	חָבָה ^{15, 23}	חָרַב ⁸
גַּבְוֹר ³⁸	גַּבְוֹר ¹¹	גַּבְוֹר ²⁰	חָבָה ⁹	חָרַב ⁸
גַּבְוֹר ³²	גַּבְוֹר ²³	גַּבְוֹר ⁴⁵	חָבָה ⁹	חָרַב ⁸
גַּבְוֹר ³²	גַּבְוֹר ⁴⁶	גַּבְוֹר ¹⁶	חָבָה ⁴⁵	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁴⁶	גַּבְוֹר ²²	חָבָה ⁴⁵	חָרַב ⁸
גַּבְוֹר ³⁵	גַּבְוֹר ⁴¹	גַּבְוֹר ⁶	חָבָה ³⁹	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁸	גַּבְוֹר ⁶	חָבָה ²	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ³⁵	גַּבְוֹר ⁶	חָבָה ³⁰	חָרַב ⁸
גַּבְוֹר ²⁷	גַּבְוֹר ¹²	גַּבְוֹר ³⁷	חָבָה ³⁷	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁴¹	גַּבְוֹר ²⁸	חָבָה ³⁷	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ¹²	גַּבְוֹר ²⁸	חָבָה ²³	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁴¹	גַּבְוֹר ²	חָבָה ²³	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁴¹	גַּבְוֹר ²⁶	חָבָה ⁵	חָרַב ⁸
גַּבְוֹר ³⁴	גַּבְוֹר ⁴¹	גַּבְוֹר ⁴³	חָבָה ⁵	חָרַב ⁸
גַּבְוֹר ³⁸	גַּבְוֹר ⁹	גַּבְוֹר ¹²	חָבָה ⁵	חָרַב ⁸
גַּבְוֹר ³⁰	גַּבְוֹר ³⁹	גַּבְוֹר ¹²	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ⁴¹	גַּבְוֹר ³⁹	גַּבְוֹר ¹⁵	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ³⁸	גַּבְוֹר ⁹	גַּבְוֹר ³⁹	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ⁹	גַּבְוֹר ¹⁰	גַּבְוֹר ¹¹	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ⁹	גַּבְוֹר ²	גַּבְוֹר ⁹	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ⁴¹	גַּבְוֹר ²	גַּבְוֹר ⁹	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ⁴¹	גַּבְוֹר ²⁵	גַּבְוֹר ¹⁷	חָבָה ¹¹	חָרַב ⁸
גַּבְוֹר ¹⁵	גַּבְוֹר ¹⁹	גַּבְוֹר ¹¹	חָבָה ¹¹	חָרַב ⁸
	גַּבְוֹר ¹⁹	גַּבְוֹר ⁵	חָבָה ¹¹	חָרַב ⁸

יָנַח 29
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קָנַח 14
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ABSTRACT OF NOTES TO VOCABULARIES.

- § 2. O-r. with. coot. cholera. Coke. whole. mý oath. zone. an initial hissing letter. Šadday. topaz.
- § 3. פ. ע. ס. מ. כ. י. ד. ג. ב. א. ר. ט. Camel (etymological meaning). Hokhmāh. hal-lucination. y^e oar. joy supports.
- § 4. Car. case. Kethībh. Q^erê. Raphe. Rephaim. sack (article of dress).
- § 5. Emir. gaol. hate. חשך and שכח. yachts. מַד.
- § 6. Baruch. Deborah. Qādhēs.
- § 8. Abba. Abaddon. ore. Horeb. Obed. ַ.
- § 9. Hum. Hor. חדש and קדש. deriv. of עמם. Moil. Erebus. Ephraim (berry, pear). Qōheleth.
- § 10. Migdol. Tobias. Yom. Abram. Shem.
- § 11. Derivatives of בנה והיה and היה. Hamor. Ichabod. ל and מה.
- § 12. Aaron. Ariel. behemoth. t(d)rack. Kohen. Meaning of כסף? Sheol.
- § 13. Melchizedek. Káδμος.
- § 14. בין and בין. בין. Goliath. Sabbath (ישב). יצא and מצא. נג.
- § 15. Midrash. הלל and הרל. marshal. פקר (r. meaning). cover. שמר and שבר.
- § 16. Sansc. gras (Eng. grass). מדבר and מגרש. מלט (r. meaning). seguro (secure). צפן (r. meaning and derivative). קץ (r. meaning and deriv.). קש (ibid.). Sabbath.
- § 17. Ishbosheth. cane (קן and י). wary (= ו). Millo. Nabal. Joktan. Shephelah.
- § 18. זבח and טבח. Zechariah. Talmud. corban. Ishmael.
- § 19. Rob and robe (בגד). לכך and לקח. ταλειθά κόυμ. Qal. שכב and שכם.
- § 20. ברית and כרת. nab. כפר and קבר. mercator. Perez. Pharisee. Salaam. שמד and consonants of smite.
- § 21. טמא and טהר. כנס (r. meaning). מסתר and "mystery." Páthaḥ. sounding like a hoof-beat. חשך and שכח. Shekinah.
- § 22. נפל and כשל. גב. Siloam (John ix. 7). שלח and שלך.
- § 23. Ebenezer. Asaph. amen. Hezekiah. עזב and הרל. laving. Hebrew. למה עזבת (Ps. xxii. 2).
- § 24. זניק (minetic). Carmel. Bethlehem. שח (r. meaning and deriv.). עבד and משרת. שחט and שקט.
- § 25. Beersheba. beka. ברה and ברך. Messiah. πάγω. Pasha. שבני and שבני. Tekoa.
- § 26. אדום and דם. Marah. Tyre. Tsar. Sarah. heading of a number of Psalms (שיר). שתה and שקה (Rabshakeh).
- § 27. Ahaz. Mahanaim. חנית (r. meaning). minhāh. Ner. Zipporah. Shear-jashub. Tishbeh.
- § 28. David. door. Succoth. add. Zion (ציה and ציה). reeve. שפח (r. meaning and derivatives).
- § 29. חסידה (r. meaning and derivatives). נבט and נבא (Nebat). נגר (r. meaning and deriv.). נסה and נשא. awa. Anna (A.D. 1730-1740).

- § 30. Word used 280 times as Part. (enemy). syn. of **ראה** and **נביא** (seer). *nata-re.* cane² (cf. § 17). all the letters weak and the first "vibrating" (see). Jehosaphat.
- § 31. **אדם** and **אדמה** and **בקר** (idea of r. and its derivatives). **בשר** (noun and verb). **כן** (idea of r. and word for wing). **שף** (idea of r. and word for lip). Mishna (change, year, etc.).
- § 32. *ὠσίv.* **בבר** (firstborn) and **בקר**. *yeledh.* Nazirite. **רנ** (idea of r. and deriv.). Gethsemane. Beth-shemesh. **קדש** and **שרש**.
- § 33. Oholiab. Jearim. Necho and Seth. gnār or snarl (young man). **מנצה**. Niph'al (r. and its meaning). *πάσχα.* **פנים**. share.
- § 34. Ebionite. **אה**. Acheron. *Amme* (*mamma*). **כלה** (idea of r. and its deriv.). **נר** or **עיר** (idea of r.).
- § 36. **פה** (idea of r. and its deriv.). **קין** (*ibid.* See § 16). **רגל** and **רגו** (**רג**). Rehob. **רה** (idea of r. and its deriv.). Rechabite. Maschil. **שבך** and **דם**.
- § 37. **בר** (idea of r. and its deriv.). backshish. *dibs.* **יין** (י for י). yam. Benjamin. **שלך** and **סלח**. **צרף** and **שרף**. Keturah. Shekel.
- § 38. **אז** (demon. ז, etc.). **אי** (Ichabod, § 11). **עין** and **אין**. negative from **בלה**. **הנה** and **הנה**. **אחד** and **יחדו** and **בד** (see § 37). **ם** (סבב) form of letter suggests meaning.
- § 39. **אשה** and **אשה**. **אש** and **איש**. Barzillai. Abel. harass. **הבל** and **הבל**. *χαῶμα.* **על** (idea of r. and deriv.).
- § 40. Jabesh (Gilead). **לשון** (r. meaning and form of first letter). *Mād* (mete). Mizpeh. **קצה** and **קצה** (idea of r. and deriv. See § 16). **קשת** and **קשה** (idea of r.). rash. **שאל** and **שלל**. **תוך** and **תועבת יהוה**. **קרב**.
- § 41. Oats are. Aijalon. **ארך** and **בקר**. bore. **בחר**, **בבר**, and **בקר**. Baca. Bema (*Bḡma*). Joseph.
- § 42. **איב** and **נאם**. Negeb. **נג** (r. meaning and deriv.). **נחל** and **נחל**. Nahum. **נמט**, **נמט**, and **נסע**. Massah. sack (**נסך**). See § 43). **נצב** and **צוה** (Zion). **נצל** and **נצר**. Nathan.
- § 43. *εἶλω* (*oīda*). Get thee (point to the) **לך** (**לך** לך). **אהל מועד**. **עצה** and **עצה**. sack (pour). **צרר** and **יצר**. Jordan. **רש** with **ג**, **ד**, or **י** prefixed.
- § 44. **ליל** and **לילין**. **יצא** and **בוא**. **ליל** and **לילין**. words for offerings (**תנופה**, etc.).
- § 45. **בדל** and **בתולה**. Abigail. **ניל** and **חיל** and **שית** and **שית**.
- § 46. **אף** and **אף**. coral. Hittite. turn aside (about, return). Rabbi. **רעיע** (idea of r. and deriv.).
- § 47. Mehuppākh. **ענה** and **ענה** (see § 29). **רעה** and **ראה**, **רעה**.
- § 48. Knock. Peniel. **שח** (idea of r. and deriv.).
- § 49. Hallelujah. **הלל** and **הלל**. **שופר** and **מצא**. Sabaoth. **צמא** (idea of r.). **שור** and **שה**. Thummim.

APPENDIX I.

ADDITIONAL EXERCISES IN TRANSLATION.

§§ 14-25.^a וְהָרָה עֵמֶל וְיָלַד שִׁקָּר: הַפֶּץ עֲבָרוֹת אֶפֶד: וְהָיָה בְלִמִּי
כַּאֲשֶׁר בִּלְעֵרֶת עֵצָר בְּעֲצַמְתִּי: וְאָמַר אֵד טָרַף טָרַף: לֹא תִכְלֶה פֶּאֶת שִׁדְדָה
לְקַצּוֹר וְלִקְטָה קֶצֶירָה לֹא תִלְקַט: אֲרוּר הָאִישׁ אֲשֶׁר גַּעֲשֶׂה פֶסֶל: פֶּן-
וּקְלָלָה וְאֲשַׁמְתָּ: מֵאִסּוֹ אֶת תּוֹרַת יְהוָה זָבָאוֹת וְאֶת אֲמַרַת קְדוֹשׁ-
יִשְׂרָאֵל נֹאצִּי: וּבְצַר רוּחַ נְגִידִים: כִּי-גָבְהוּ שָׁמַיִם מֵאָרֶץ בֶּן גְּבָהוּ דְרָכֵי
מִדְרָגְכֵיכֶם: וְתַמִּיד לְהִרְגֵנוּם לֹא יִחְמוּל: כִּי-טוֹב אֲלֵלֵינוּ וּמִרְהָ²: מוֹמֹר
לְדוֹד: כִּלְ-עֵשֶׂב זֶרַע זָרַע: אֲכָלוּ זְרִים כָּחוּ וְהוּא לֹא יָדַע גַּם שִׁיבָה³ וְרָקָה
בוֹ: שָׁבַר וְרוּעַ רָשָׁע: הִגְרוּ שָׁקִים: וְהִחְלִיפוּ שִׁמְלֹתֵיכֶם: וְאֶחְלָצָה צִוְרֵרֵי
רִיקָם: אֲהַב הַמֶּם שְׂנֵאָה נַפְשׁוֹ: וּנְתַן⁴ הַפֶּץ בְּדוֹד מָאֵד: אֶת־מִי חֲרַפְתָּ:
אֲשֶׁר-יֵאָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן: אֶל-תִּבְטְחוּ בְּלִשְׁקָ⁵: גַּם-תִּמּוֹל
גַּם-תִּיּוֹם: לֵעַן קָרָאתִי וְתִמְאַנּוּ נְטִיתִי יָדִי וְאִין מִקְשִׁיב: אִו יִפְקַע⁶ פֶּשֶׁר
אוֹרָה: אֶת־מִי עֲשִׂקְתִּי: גַּם-בְּעֵינַי וּפְלֵא נְאֻמֵּיהוּ: כְּאֶרֶז בְּלִבְנוֹן⁴:
אֲצַבַע אֱלֹהִים הוּא: הִזֹּק וְאִמְץ מָאֵד: וְהוּא רִבֵּב עַל אֶתְנֹ: מִי בְהֲצַר:
פְתִי יֵאֱמִין לְכַל־דָּבָר: אֲסֻרו־חֵג⁷: אֶל-תִּבְהַל בְּרוּחַהּ לְבַעוֹם כִּי כַעַם
בְּחִיק⁸ בְּסִילִים יְנוּחַ: הָאִישׁ קָמַר יִקְטִירוֹן כִּיּוֹם⁹ הַחֲלָב: לִזְה רָשָׁע וְלֹא
יִשְׁלַם: בְּלִצָּם¹⁰ הַיּוֹם הַזֶּה: עֲשׂוּ¹¹ אִישׁ יָדַע צִיד אִישׁ שָׂדֶה: וְשִׁמְחַת בְּחֶנֶף:
§§ 26-40. דָּרַךְ אוֹיֵל יִשָּׁר בְּעֵינָיו: אֶהְבַּת עוֹלָם אֶהְבְּתֶיךָ: אֲזַלַּת בְּסִילִים
מִרְמָה: אֲצַל עֲצַמְתִּי הִלַּחְו¹¹ אֶת־עֲצַמְתִּי: וּבְחַנְתִּים כְּבָחַן אֶת־תְּהוֹב:
חֲרָשִׁי אֲוִן יִקְצְרוּהוּ: שָׁבַר עֲלֶיךָ אֶת־בְּלָעָם: וְאֶת־אֲסֻרֵי¹² לֹא כְּוָה: עַל־מִי
בְּטַחַת כִּי מִרְדַּת כִּי: בְּשָׂרֵי יִשְׁבֵּן לְבִטָּח: זְרוּ¹³ רָשָׁעִים מִרְחַם תָּעוּ מִבְּטָן
דְּבָרֵי קוֹב: כָּלֵל יְהוָה שִׁפַּת כִּל־הָאָרֶץ: בְּגִלִּי: מִבְּצֻרֵיהֶם תִּשְׁלַח¹⁴

^a The sections (of the Grammar) named are simply *more especially* illustrated than others.

¹ Disting. from הַפֶּץ. ² Qi. Inf. with *fem.* termination. ³ gray hair. ⁴ p.n.
⁵ oppression. ⁶ break forth. ⁷ Here *sacrifice*, usually *feast*. Art. omitted in poetry. ⁸ bosom. ⁹ during the (same) day. ¹¹ Note the idiom. ¹¹ § 44. l. r. 8.
¹² prisoners. ¹³ Otherwise וְרוּ from וּרָר. ¹⁴ idiomatic, *set on fire*.

בָּאֵשׁ: לְפָנֵי־שֹׁכֵר גָּאוֹן: לֹא־נָכְחָה לְבִי: עֵינַי גְּבוּהִים תִּשְׁפֹּלְנָה: שׁוֹעֵר
הַעִיר: בֶּן עֶדֶן: פִּלְטוּדִל וְאֶבְיוֹן: וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל־הַר הַחַיִּים:
מִמְזוֹר־הַשֶּׁמֶשׁ וְקָרָא בְשֵׁמִי: חֲגוֹר חֲרָבָה עַל־רַגְלָיִךָ גְּבוּר: חֶלֶק יְהוָה עִמּוֹ:
מַחְלָקוֹת הַבְּהֵמִים: חֲמַת־מֶלֶךְ מִלְּאֲכִיר־מִוֹת: חָנָם טָמְנִי לִי רִשְׁתָּם:¹
תָּבוֹא תַחְנִתִּי לְפָנֶיךָ: אֲשֶׁר־י כְּל־הוֹסִי כוֹ: חֲפֵץ יְהוָה בְּיָדוֹ יַעֲלֶה: הַחֲרָם
הַחֲרָים אִתָּם: חֲרָם בְּקֶרֶב־יִשְׂרָאֵל: הַפֶּסֶל נִכְבֵּד² חָרַשׁ: אִישׁ תְּבוּנוֹת יַחֲרִישׁ:
לֹא מִחֲשָׁבוֹתַי מִחֲשָׁבוֹתֵיכֶם: הַשְּׁפִתִי קוֹל חֲתָן וְקוֹל כְּלָה: לֶחֶם לְבִי
הַטָּהַר: וְנִנְקַת־חֶלֶב³ גִּיּוֹם: בֶּן יֶסֶד הַמֶּלֶךְ: דְּבַר יְהוָה הִנֵּה יִקְרָ: וְרַחַם
יִקְרָ⁴ הַלֵּךְ: תִּצְפְּנֶהוּ שְׁלֹשָׁה יָרְחִים: אֲרוֹן בְּרִית־יְהוָה תַּחַת יָרִיעוֹת:
אֶל־תִּכְנֹב בְּשַׁפְחָתְךָ: פִּשְׁטַתִּי אֶת־בְּתֻנְתִּי: הַרוּשָׁה עַל־לִוְחַת לֶפֶס: עַץ
פְּרִי עֵשָׂה פְּרִי לְמִינוֹ: מִה־מְלֹאכְתְּךָ: לֹא וּמִנְעִי־טוֹב לַחֲלָכִים בְּתַמִּים:
יִשְׂרוּ בְעֶרְכָּה מִסֵּלָה לְאַלְהֵינוּ: מִה־הַמַּעַל הַזֶּה אֲשֶׁר מַעֲלֶתֶם בְּאַלְהִים:
וַיִּמְלֹט אֶל־מַעְרַת עֲדָלָם⁵: לֹא־תִנְאָף: כָּל־תַּחְנֻלִּים הַלְכִים אֶל־הֵם:
צֹדֵק וְשִׁלּוּם נִשְׁקוּ: כָּצַל סִלְעֵי־בָבֶד: עֵינַי הִנָּהב אֲשֶׁר בֵּית־אֵל⁶: בְּרַעְיָה
עָדְרוּ יָרְעָה: עֵינִים מְאֹתִים: מָה עוֹ מְאָרִי: עֲצַמַת מִמֶּנּוּ מָאֵד: וְאֵת⁷
עֲצוּמִים יַחֲלַק שָׁלַל: וְנִגְרָף עָלָיו עֶרְף לֶחֶם: עַם־קִשְׁה־עֶרְף הוּא: הַגִּי
מִתְפַּלֵּל יְהוָה: וּפְרַח בְּגִמּוֹ צִדִּיק: יְהוָה סִלְעֵי וּמַצּוֹדֹתַי: מְאֹדָה לֹא־
יִצְמַח עֵמֶל: יֵצֵא קוֹם וּבְקִצָּה תִּכַּל מְלִיחָם: מִמֶּנּוּ תִקְוִתִי: קִנְיַת בֵּיתְךָ
אֶבְלַתִּי: קָרְעוּ לְבַבְכֶם וְאַל־בְּנִדְיֶכֶם: לִפְתַּח חֲטָאת רַבֶּךָ: אֲפֻחָה בְּאֶהְלוֹ
זִכְחֵי תְרוּעָה: טָרַף בְּכִיתִי: הַבּוֹר רַק: בְּחֶסֶד עוֹלָם רַחֲמֵיךָ: אֵל רַחוּם
וְחַנוּן אֲרָף אֶפְיָם וּרְבִי־חֶסֶד וְאַמֶּת: רִים בְּנֵי כְרִים שָׂדֵה: וְהַרְעִשְׁתִּי
אֶת־כָּל־הַגּוֹיִם: אַחַר הַרוּחַ רֵעִשׁ: תִּפְלַת יִשְׂרָאֵל רֵצוֹנִי: לֹא תִרְצַח:
קִנְיַת רֵצוֹן לֹא יִשְׁבֵר: אִי־הָ⁸ הַשָּׂה לַעֲוִלָה: וַיִּקְרַע נֶקֶב שְׁמַלְתּוֹ: הֵן
עִשׂוֹ⁹ אַחִי אִישׁ שׁוֹעֵר⁹: אִישׁ פֶּעַל שׁוֹעֵר¹⁰: כַּאֲשֶׁר שָׁמְמוּ¹¹ עָלָיְךָ רַבִּים:
אַחֲרָיו מְדַבֵּר שְׁמָמָה: לְשִׁמָּה וּלְקַלְלָהּ: חֲשָׁךְ עַל־פְּנֵי תְהוֹם: עוֹ וְתַפְאֵרַת
בְּמַקְדָּשׁוֹ: אֲרוֹן לְבָנוֹן אֲשֶׁר נָטַע:

§§ 41-49. כָּל־אֲלֵמָנָה וְרַחֵם לֹא תַעֲמֹן: הָבוּ שְׁכָרִי: עַד בְּלִעְלֵל יִלְיִן
מִשְׁפָּט וּפִי רִשְׁעִים יְכַלֵּע־אֲנִי: וְהִנֵּיתִי־נֶקֶן מֵאֲלֹתַי: אֲרָץ נֹבֶת¹² חֶלֶב

¹ net. ² Here *melteeth*. ³ *estr.* of חֶלֶב. ⁴ brightness. ⁵ p.n. ⁶ with.
⁷ Note half-open syllable by special exception. ⁸ where. ⁹ defectively written.
¹⁰ i.e., Elijah. ¹¹ *astonished*, usually *desolate*. ¹² נֹבֶת (Part. *estr.*).

וְרָכַשׁ: וַיִּמֶן יְהוָה אוֹתָהּ וּמִפְתִּיחַיִם גְּדֹלִים: אִם-תִּשְׁשִׁים אָשֶׁם נִפְשׁוּ וַיִּרְאֶה
 זְרַע: כָּל-בְּנוֹתָיִךְ אִתָּן לָבוֹ: וַיִּשְׁבּוּ אִישׁ תַּחַת גַּפְנוֹ: וַזֵּיתָ מֵעַל אֱלֹהֶיךָ:
 עַל כָּל-גְּרָנוֹת דָּגָן: גִּשְׁמֵי בְרָכָה יִהְיוּ: וַיְהִי כַּבֹּרַח הַשֶּׁמֶשׁ וַיִּמֶן אֱלֹהִים
 רוּחַ קָדִים: וַיִּלֶּךְ גַּיָּא הַמַּלְחָה: אֲשֵׁי אַחְלָק שָׁלַל: חֵן וְכַבֹּד וַיִּמֶן יְהוָה:
 כָּנֶה אֵלַי וְהִנְנִי: תִּהְיֶה עֵדָה לְעַבְדְּךָ: מִחֵץ יַעֲרֹף יוֹמָם: וַיְהִי כַחֲצֵי הַלַּיְלָה:
 נִלְחַר לְלִנְיָ מָאֵד: חֲרוֹן אַפַּי וַיִּשְׁגַּם: אֶל-תִּמְרָאוֹ חֲרַפְתָּ אֲנוּשׁ: וַיִּסַּר
 פְּרִיעָה אֶת-טַבְעֵתוֹ: אֲהַרְהֵה כְּטַל לְיִשְׂרָאֵל: טָרַם וַיִּקְרָאוּ וַאֲנִי אֲעֲנֶה:
 הַתְּצִיד לְלִבִּיא² טָרַף: יִרְצֻוּ וְלֹא יִיָּגְעוּ: יַחַל יִשְׂרָאֵל אֲלִי-הוּא: אוֹכִיחֶךָ
 וְאֶעֱרַכֶּה לְעֵינֶיךָ³: הִילָלוּ כָל-שְׁמֵי יְיָ: סוּד יְהוָה לִירְאָיו: יַפֵּה מִרְאֶה:
 אֶל-שְׂאוֹל תוֹרֵד אֶל-יִרְבֵּת־כּוֹר: פְּנֵי-אִישׁן הַמְּנוֹת: נִדְרָה שְׁנַת הַמְּלָכָה:
 מוֹשִׁיעַ יִשְׂרָאֵל: אֲגִילָה בְּאֱלֹהִים יִשְׁעֵי: יִשׁוּעָה יִשִּׁית חוֹמוֹת: וַיַּעַשׂ
 יְהוָה תְּשׁוּעָה גְדוֹלָה: בְּכָל-דִּרְבָּךְ דָּלְהוּ וְהוּא וַיִּשַׁר אֶרְחֻתְךָ: כּוֹנְנֵי
 חֲצִים עַל-יָתֵר: לְבַלְתִּי הוֹתִיר לָכֶם שְׂאֲרֵית: אֲנִכִי אֲבַלְבַּל אֶתְכֶם וְאֶת
 טַפְכֶם: בּוֹשׁוּ וְנִסְיַבְכְּמוּ כָלֶם⁴: כַּסְתָּהּ כְּלִמָּה פְּנֵי: וַיִּכְנַע עַמְּמֵל לָכֶם:
 יִשְׂאָהוּ עַל-כַּתֶּף: אוֹדֶךָ בְּעַמִּים אֲדֹנֵי אֲוִמְרָךְ בְּלֵאמִים: וְלִצְדָתָ לְבִדְךָ
 תִּשָּׂא: וַיַּעַשׂ לוֹ לְשִׁבְעָה גְדוֹלָה: וְאִין בְּדָדוֹ מְאוּמָה: שְׂרֵי הַמְּדִינֹת: הַיִּזְיָתִי
 עַד מְמַהֵר: אֶל-תִּצַּא לְרַב⁵ מַהֵר: לְעוֹלָם לֹא-יִמוּט: הַמְּלוֹי יְהוָה⁶:
 הִיָּה אֶתָּה לְעַם מוֹל אֱלֹהִים: חֲרַפְתּוֹ לֹא תִמְחָה: הַשְׁקִינִי-נָא מְעַט-מֵיִם:
 כַּמָּה יִמְרוּהוּ⁷ בְּמִדְבָּר: בְּכָל-חַגִּוִים אֲשֶׁר הִדְחַתִּיךָ שָׁמָּה: נָחֲנִי בְּדִרְבָּךְ
 עוֹלָם: וַיְהִי לְנַחֵשׁ⁸: וַיִּרְא יוֹסֵף אֶת-דְּאָחָיו וַיִּכְרַם וַיִּתְנַכַּר⁹ אֲלֵיהֶם: הַסִּירוּ
 אֶת-אֲלֹהֵי הַנִּבְרָ: שְׁלֵמָה אֶהֱבֵ נְשִׁים נְבָרִיֹת: וְכֹא כִכְפוּ וַיִּנְקְבָה: וְכָר
 וַיִּנְקְבָה: כִּי שִׁבְעָתַיִם¹⁰ יָגַם-לָנוּ¹¹: וְנִתְצַתֶם אֶת-מִזְבְּחֵיכֶם: מִשָּׁם אֶתְקַנְנֶךָ¹²:
 סָלַת יְהוָה קָרְבָנוּ: סָרִים פְּרִיעָה: מִי-אֵלֶּה כְּעִב תַּעֲוִיבִיעָה: כַּעֲוַף
 יתְעוּפֵף כְּבוֹדֶם: לְעוֹז בְּמַעוֹז פְּרִיעָה: טוֹב לְנִבְרָ כִּי יִשָּׂא עַל בְּנֵי-עוֹרָיו:
 אֲנִכִי אֶעֱרַכְנוּ: לְרֹאוֹת עֲרֹנֹת הָאָרֶץ בְּאֶתֶם: לֹא יוֹסִיף¹² יְבֹא-כֶךָ עוֹד
 עָרַל וְטָמֵא: אֶת-בְּרִיתִי הִפַּר: כְּנִי אִסְיִפְתֶּךָ חֲטָאִים אֶל-תִּבְכֹּא: וַיִּקַּח
 אַחַת מִצַּלְעֹתָיו וַיִּסַּר בְּשַׁר תַּחְתָּנָה: הִנְנִי מִבּוֹי אֶת-עַבְדִּי צִמַּח: כִּי־הִיא
 קְוִיתִי יְהוָה: בְּקִיר נְטוּי: קָנֵא קָנֵאתִי לַיהוָה אֲלֹהֵי אֲבֹתָי: אֵיל אַחַת

1 p.n. 2 lion. 3 ל before. 4 כל. 5 defectively written. 6 To (the Lord).

7 How often they rebelled against. 8 Note use of ל. 9 Made himself strange.

10 sevenfold. § 35. 6. r. נתקן. 12 Note the idiom.

נֶאֱחַז בְּסִבְיָהּ¹ בְּקִרְוֵי: תִקְעוּ-בָהּ הָרִיעוּ לֵאלֹהִים: וְהִרְיִקְתִּי לָכֶם
 בְּרָבָה: לְאֲמִים יִהְיוּ-רִיק: אֵל שְׂדֵי וְתֵן לָכֶם רְחִמִים: בְּרֵן² יִחַד בּוֹכְבֵי
 בְּקֶר: וְכָאוּ צִיּוֹן בְּרִנָּה וְשִׁמְחַת עוֹלָם עַל-רֵאשָׁם: עוֹלָה לֹא תִרְצֶה:
 אֶל־תֵּט יָמִין וְשִׂמְאוֹל הָסֵר רִנְלָךְ מֵרַע: הִמָּה כָּאוּ בֵית³ לָחֶם³ בְּתַחֲלַת
 קְצִיר שְׁעָרִים: וְקָם שָׁבֵט מִיִּשְׂרָאֵל: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
 לְשׁוֹא: וְיָשֵׁם עַל־שִׁכְמוֹ: הִמָּה שָׁכֵר: וַיִּשֶׁת וַיִּשְׁכַּרְהוּ: אֵת שֵׁר הָאֲפִים
 תָּלָה:

VOCABULARY.

אָהַב (breathe after) love. אָהָבָה *	בָּחַן try, prove. Cf. בָּחַר.
a loving, love. Mimetic.	בָּטַח trust, confide. בָּטָח <i>m.</i> trust.
אֵוִיל * foolish, fool. אֵוִילת * <i>f.</i> folly, godlessness. Mn. "Evil."	בֶּטֶן <i>f.</i> belly. R. כֵּט = empty.
אָוֶן (<i>estr.</i> אֵוִן) <i>m.</i> travail, nothingness. אָוֶן is from same r.	בְּלִיַּעַל uselessness. Mn. "Belial."
אֹת <i>f.</i> sign. Discrim. from אֵת sign of accus. which takes suffixes (אֹתִי).	בָּלַל * mix, confound.
אָךְ surely, only, yet.	בָּלַע swallow up.
אָלָה * <i>f.</i> oath. R. syn. of אָרַר.	בָּעַל lord, husband, Baal.
אֶלְמָנָה <i>f.</i> widow. Suggests "almoner."	בָּעַר burn, extirpate.
אָמִץ * be strong, of good courage. Mn. "Amoz," (אָמוֹץ) father of Isaiah.	בָּצַר * cut off, separate. מִבְּצָר * <i>c.</i> fortress. (Idea?)
אָסַר bind.	גָּוִן <i>m.</i> majesty, pride. From גוה. Cf. גִּוִּי, etc.
אֶצְבֵּי * <i>f.</i> finger.	גָּבַה * be high. גָּבַהּ high. R. גָּב, גָּ = be rounded up, <i>gibbous</i> .
אֶצֶל (<i>estr.</i> אֶצֶל) <i>m.</i> side; <i>Prep.</i> beside.	גָּוִי <i>m.</i> people, nation (rounded together).
אֶרֶב <i>m.</i> cedar. Discrim. from אֶרֶב.	גָּוִי valley. R. גוה (rounded out).
אָרַר curse. Syn. אָלָה, קָלַל.	גָּזִל * <i>m.</i> idols (r. גָּלַל roll), stocks.
אָשַׁם * trespass. אָשָׁם * <i>m.</i> trespass offering, guilt.	גָּם also (both — and). R. גָּמַם = bind.
אֲשֵׁרִי * (<i>pl. estr.</i> of אֲשֵׁר) Hail! Happy!	גָּן * <i>c.</i> garden.
אֲתֹנִי * <i>m.</i> she-ass. Syn. חֲמֹר.	גָּפֶן <i>m.</i> vine (crooked; גָּב = גָּב).
אֶבְלָה * be troubled, in consternation.	גָּרֶן * <i>m.</i> threshing-floor.
אֶבְיָה * despise; <i>intrans.</i> be despicable.	גָּשָׁם * (i) <i>m.</i> shower.
אֶבֶן plunder, strip. בָּו <i>m.</i> booty.	הִדְּדָה * <i>m.</i> grain. R. הִדְּדָה multiply. Deriv. הִדְּדָה † fish; הִדְּדָה (fish-god) "Dagon."

¹ thicket.² רֵן.³ p.n.

דָּל * feeble, poor. R. דָּלָל languish.

Mn. and deriv. "Delilah," the languishing.

הִתְהַוָּה * meditate, "imagine."

הִרְגַּל murder, kill.

הִרְהָה * conceive. Disting. הִרְהָה.

זָבַח * flow. Part. זֹבֵחַ, זֹבֵחַ.

זָרַח be strange. Part. זָרֵחַ.

זָיִת (*ostr.* זֵית) *m.* olive.

זָמַר * sing, etc. מְזַמֵּר *m.* psalm.

Mimetic.

זָנָה play the harlot, be idolatrous.

זָרַח † shine forth (of sun), sprout.

מִזְרַח *m.* dawn, east. R. = scatter.

זָרַע sow. זָרָע *c.* arm. זָרַע *m.* seed.

Associate ideas together. R. akin to preceding and following.

זָרַק * scatter, (espec.) sprinkle.

חָג or חָגָה (*r.* חַגְגָה) *m.* feast.

חָגַר * gird. Note last two radicals and form of first.

חָלָב * *m.* milk (sweet). Assoc. with next.

חָלָב fat. Mn. "Helbon" (חֶלְבֹּון), celebrated for its wine: Ezek.xxvii.18.

חָלַף * change, exchange. Mn. "Caliph," vicar of Mohammed.

חָלַץ * draw out, off (clothing, etc.), deliver.

חָלַק divide, apportion. חֶלֶק *m.*,

חֶלְקָה * *f.* portion, smoothness, flat-tery. מִחְלָקוֹת * *f.* divisions, classes.

Mn. "Hilkiah" = Jehovah's portion.

חָמָה *f.* heat, rage. R. חָם, akin to

חָמָה. Mn. "Ham."

חָמַל * pity, spare. Cf. ἀμαλός.

חָמַס *m.* violence, wrong. R. (חָם) = be hot.

חָנַן incline, be gracious to. Cf. חָנָה.

חָן *m.* grace, favor. חָנַם * in vain,

gratis. חָנַה † *f.* favor, supplication.

Mn. חָנָה mother of Samuel.

חָסַה * find refuge in, trust. R. = hasten (to).

חָפֵץ be pleased with. חֶפְצֵן * *m.* delight. Mn. "Hephzibah": 2 Ki. xxi. 1.

חָץ (*i*) *m.* arrow. חֶצֶץ half. R. = divide.

חָצַר *m.* court, hedge. R. allied to last.

חָרַד * tremble. Syn. חָרַד, etc.

חָרָה be hot, angry. חָרָה * heat, anger. R. חָרַח suggests *char*.

חָרַם devote, destroy. חָרָם *m.* curse, set apart (to destruction). Cf. "Harem."

חָרַף reproach, despise. חָרְפָה *f.* *ibid.*

חָרַשׁ * engrave, plough. חָרָשׁ * *m.* engraver, artisan.

חָרַשׁ * be silent, dumb.

חָשַׁב desire, impute, reckon. מַחְשַׁבֹת thought, purpose.

חָתַן * join. Part. father-in-law. חָתָן † *m.* bridegroom.

חָטַע * *f.* seal, seal ring, ring.

חָטַל * *m.* dew. R. akin to חָל hang (stream) down.

חָטַן * secrete (Moses — body of Egyptian).

חָטַן *m.* little one. R. חָטַן = trip, spring.

חָטַן not yet, before (gen. with Impf. and Inf.). Mn. *term.*

חָטַף * pluck, tear. חָטָף * *m.* fresh leaf, prey, food.

חָנַן * be weary, labor (to weariness).

חָנַן * give; only Imp. חָנַן, חָנַן.

חָנַן * wait. Akin to חָנַן.

חָנַן adjudicate, correct. R. = stamp level.

חָנַן * complain, howl, yell.

חָנַן * (Hi.) give suck. Cf. חָנַן be long-necked. Mn. "Anak."

- יָסַד * found, sit together. סוֹד † *m.* secret, mutual counsel.
- יָפָה * beautiful. Mn. and deriv. "Joppa" (Jaffa).
- יָקָר * precious. Syn. קָבֵד.
- יָרַח * *m.* moon. R. akin to אָרַח wander.
- יָרַח † *m.* month. Syn. יָרֵשׁ.
- יָרִיעָה *f.* curtain (from its motion).
- יָרֵךְ * *f.* side, loin.
- יָרֵכָה * *f.* side, loin.
- יָשַׁן † sleep. שָׁנָה † *f.* sleep.
- יָשַׁע save. יִשְׁעֵי * (i) *m.* salvation. יְשׁוּעָה תְּשׁוּעָה, יְשׁוּעָה *ibid.* Mn. "Joshua," "Jesus."
- יָשָׁר * be upright. יֹשֵׁר upright. Mn. "Jasher."
- יָתוֹם * *m.* orphan.
- יָתַר remain over. יֹתֵר (i) *m.* what is left, string of bow. R. = stretch out.
- כֹּה thus, so = כָּה (כְּכֹה).
- כֹּל * contain, sustain. R. akin to כָּלַל (כל).
- כֹּן place, prepare. Mn. "Jachin" (יָכִין), pillar of the temple: 1 Ki. vii. 21.
- כָּזַב † deceive, lie. כֹּזֵב * liar. Mn. "Cozbi" (כֹּזְבִי).
- כֹּחַ *m.* strength. R. akin to יָכַח.
- כָּלַם * be ashamed. כְּלָמָה * *f.* shame.
- כֵּן thus (upright, place, base).
- כְּנַעַן * (and כְּרֵנַן) bow. Mn. "Canaan," i.e. lowland.
- כְּסִיל * *m.* fool. R. = heavy, stupid.
- כִּנְיָם vex, provoke. פְּנִיָם † *m.* vexation.
- כְּתֹנֶת * (כְּתֹנֶת) *f.* tunic, shirt, χιτῶν.
- כְּתֹף *f.* shoulder. R. press. Cf. כָּתַב.
- לָאם *m.* people. Syn. גֵּוִי, עַם.
- לָוָה * (r. join) borrow, (Hl.) lend. Mn. "Levi" (לֵוִי).
- לָוַח * (r. shine) *m.* tablet. Cf. λύχνος.
- לָוֶן * (r. stammer) mock, scorn.
- לָקַט * glean. Cf. לָקַח; לִקַּק lick up.
- לְשָׁכָה * *f.* chamber, cell (of temple).
- מְאוּמָה * anything (whatever), from מְאוֹם fleck, spot.
- מָאֵן * (Qi.) refuse.
- מָאָס despise, reject. Syn. of last.
- מְדִינָה * (r. דִּין rule) *f.* province.
- מְהָרַח (Qi.) hasten. מְהָרָה * (מְהָרָה *f.*) quickly.
- מָוַט * move, totter. Mn. "mote."
- מָוַל * cut off (foreskin), circumcise.
- מִוֵּל * (מִוֵּל) (what is) before, over against.
- מִוְפָת * (r. אָפַת distort) *m.* wonder.
- מָחָה * wipe out, destroy.
- מִיֵּן * (r. divide) *m.* kind, species.
- מַלְאָךְ (r. לָאָךְ send) *m.* angel, messenger.
- מְלָאכָה *f.* business.
- מְלָמָה * *f.* word (poetic).
- מְלַח * *m.* salt.
- מְקָה * count, apportion, prepare. Cf. next.
- מְנִי * withhold. Cf. r. מֵן (divide) elsewhere.
- מְסָלָה * (r. סָלַל elevate) highway.
- מְעַט little, short.
- מְעִיל * act treacherously, sin. מְעִיל * *m.* sin.
- מְעִירָה * (r. עִוַר be deep) *f.* cave. Cf. עִוֵּר * blind.
- מְרֹד revolt. Mn. "Nimrod" (נִמְרֹד).
- מְרֵה * (r. akin to last) rebel.
- מְרָמָה * (r. רָמָה) *f.* deception.
- מְרַאף * commit adultery.
- מְרַאֵן * despise. Syn. מָאָס.
- מְרַד * wander. נְדָה * separation, uncleanness.

נָדַח drive away.
 נָחָה * lead, direct.
 נָחַל wady, valley (with a brook).
 נָחַשׁ * *m.* serpent.
 נָכַר be strange; III. recognize. נִכְרָר *
 נִכְרָר * foreigner.
 נָקַב * pierce, bore. נִקְבָּה † female.
 נָקָה be innocent. נִקְיָ * innocent.
 נָקַם avenge.
 נָשַׁג overtake.
 נִשְׁק * kiss, arm (put on weapons), obey.
 נָתַן * tear down (altars, houses, etc.).
 נָתַק * tear away, out, down, etc.
 סֵלַע *m.* (cleft) rock. Cf. צוּר.
 סֵלַת * *c.* (fine) flour (as well bolted,
 סֵלֶל).
 סִרְיָ * *m.* eunuch, officer.
 עָב * (ר. עוֹב be thick) *c.* cloud. Syn. עָנָן.
 עָגַל * *m.* (*f.* עֵגֶלָה) calf (r. = roll),
 so called as frolicsome.
 עָרַד * *m.* flock. R. = order, set in rows.
 עוֹף * cover. עוֹף *m.* bird.
 עֹז (ר. עֵזוּ bow) *f.* she-goat.
 עָזוּ † be strong. עֹז * *f.*, עֹז *m.* מְעוֹז *
m. strength.
 עוֹל * *m.* yoke.
 עָצַם † be strong. עֲצוּם * strong.
 עֲצָם *f.* bone (selfsame).
 עָצַר * restrain. עֲצָרָה † (עֲצָרַת)
 holy day.
 עָרַב * give security, exchange.
 עָרְבָה *f.* plain, "Arabah."
 עָרְוָה * *f.* nakedness.
 עָרַד put in order. עֲרָד * *m.* prepa-
 ration, appraisal.
 עָרַל * (foreskin) uncircumcised.
 עָרַף * (r. separate) *m.* neck (back side).
 עֵשֶׂב * *m.* herb, plant.
 עָשַׁק * oppress.

פָּאָה *f.* corner. R. open, yawn. Deriv.
 פָּה.
 פָּוַץ scatter.
 פִּלֵּא be wonderful.
 פָּלַל smooth over, set right, intercede.
 R. separate.
 פִּסְלָ * (i) *m.* (hewn) image.
 פָּרַח * sprout, bloom.
 פָּרַר break, make void. R. פָּר divide.
 פָּשַׁט * strip, put off.
 פָּתָה * entice. פָּתִי simple(ton).
 Cf. פָּתַח.
 צוּר * hunt, fish. מִצְוֵדָה † *f.* fortress,
 etc. צִיד † game, provision.
 צֶלַ * *m.* shadow. Mn. "Zillah" (צֶלֶה).
 צָלַח prosper.
 צָלַע * *f.* side, rib.
 צָמַח * sprout. צִמְחָה † = Messiah :
 Zech. iii. 8.
 קָוָה (r. be stretched) wait, hope. קוּ †
m. line. תְּקוּוּהָ * *f.* hope.
 קוּר (r. encircle) *m.* wall.
 קָנָא † (r. be red) be jealous. קִנְיָה *
f. jealousy.
 קָרַן *f.* horn.
 קָרַע rend (the garment), tear away.
 קָשַׁב * attend. R. stiffen, point (the
 ear, etc.).
 רָבַץ * lie down, crouch.
 רֵיחַ *c.* breath, spirit.
 רוּעַ * shout. תְּרוּעָה *f.* shout, hurrah.
 רוּץ run. Suggests in sound and (dis-
 tantly in) sense roots.
 רוּק † be empty. רִיק † *adj.*, רִיק †
adj., רִיקָם † *adv.* vain, without
 cause. Mn. "Raca": Matt. v. 22.
 רָחַם (r. be soft) show mercy. רַחֲמוֹם †
 merciful. רַחֲמָם * *m.* womb. רַחֲמִים
 mercy.
 רִיחַ *m.* savor, odor. Cf. רִיחַ of same r.

רָנַן rejoice, shout. רָנָה * *f. ibid.*

Mn. "Arnon" (אַרְנוֹן).

רָעַשׁ * tremble, quake. רָעַשׁ † *m.*
earthquake.

רָצָה be pleased with. רָצוֹן *m.* ac-
ceptance.

רָצַח kill. R. רָעַח = touch: רוּחַ the
earth, in running; רָצָה *adhere* to
one; רָצַח and רָצַח touch hard,
kill, crush.

רָצַץ * break, crush.

רֶשֶׁת * *c.* one sheep. Related to צֶאֱן
as שׂוֹר is to שָׂרָר.

שָׂרָר † serve for hire. שָׂרָר * wages,
hire.

שָׂמְלָה † *f.* robe, garment; or שָׂמְלָה *
f. ibid.

שְׂמָאל (א inserted) *m.* the left side
(as the שְׂמָלָה was worn there).

שְׂעִיר hairy; goat.

שֵׁנָה * *m.* hair.

שֵׁנָה * *f.* barley (as bearded).

שֵׁבֶט *c.* rod, sceptre, tribe.

שָׁוָא (*r.* perish) *m.* vanity. Suggests
show.

שַׂעֲרָן * *m.* gatekeeper. *Cf.* שַׂעֲרָן.

שָׁחַר * *m.* morning (gray). R. over-
spread.

שֵׁכֶם * *m.* shoulder. Mn. "Shechem."

שָׂכַר † drink (oneself full). שָׂכַר †
m. strong drink.

שָׂמָה (*r.* be stiff) be waste, astonished.

שִׂמְהָ * *f.* astonishment, waste.

שִׂמְמָה *f. ibid.*

שָׂקָר *m.* falsehood; *adv.* falsely.

תִּבְלָה * (*r.* יָבַל flow) *f.* world (in-
habited).

תְּהוֹם * *m.* the (great) Deep. Mimetic.

תָּלַה * hang (impale). *Cf.* תָּלַל, תָּלַל.

תִּמּוּל * (= אֶתְמוּל = מוּל, אֶת) *adv.*
over against, yesterday. See מוּל.

תָּעָה wander.

תִּפְאָרֶת (*f.* תִּפְאָרֶת) *f.* beauty, glory.

תִּמְדָה *f.* desire.

תָּסַד confer, found.

מָטַר *m.* rain.

נָזַר separate.

פִּילִגִּישׁ *c.* concubine.

פָּרַד separate.

APPENDIX II.

(A). — LIST OF SYNONYMS.¹

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|---|---|
| <p>1. כֶּשֶׁל, נֶפֶל, אָבֵד.</p> <p>2. חֲפֵץ, בְּחַר, אָוַה, אָהַב, אָבָה, רָצָה.</p> <p>3. נָדִיב, נָגִיד, מְלֻךְ, מַעֲלֵל, אֲדוֹן, שָׂר, סְרִיס, נָשִׂיא.</p> <p>4. נָכַר, נִכְרָה, אֲנוּשׁ, אִישׁ, אָדָם; מְתִים, נִנְקָה, אִשָּׁה; מְתִים.</p> <p>5. חָבֵל, גְּבוּל, אֶרֶץ, אֲדָמָה, (rarely), יַעֲרָר, מְדִינָה, נִכְשָׁה, חֲרָבָה, שָׂדֶה, תִּבְלָל, שָׂדֶה.</p> <p>6. הִנָּה, הִיכֵל, גּוֹר, בְּיַת, אֶהֱלֵה, שָׂבֵן, סָבֵה, לֵין, יִשָּׁב.</p> <p>7. בְּסִיל, הָלַל (sometimes), אֵייל, בְּתִי, נִבְלָל.</p> <p>8. עָוֹן, מַעֲלֵל, חָטָא, אָשָׁם, אָוֶן, רָשָׁע, רָעֵעַ, פִּשְׁעַע.</p> <p>9. שָׁחַר, יָרַח, בָּקַר, אֹרֶךְ.</p> <p>10. פָּלַא, מְרָאָה, מוֹפֵת, אוֹת.</p> <p>11. שָׁמַע, קָשַׁב, עָנָה, אָוֶן.</p> <p>12. פָּעַם, אָחַד.</p> <p>13. תָּפַשׁ, חִזַּק (Hil.), אָחַז.</p> <p>14. שָׁנָא, רָדַף, עָרַב, אָנַב.</p> <p>15. שָׁנִיעַר, שָׂה, צָאן, עֵז, מְבֹשֵׁשׁ, אֵיל.</p> <p>16. לֹא, בִלְתִי, אֵל, אָוֶן.</p> <p>17. לָחַם (Q.), סָרַף, בָּעַר, אָכַל, אָדַר.</p> <p>18. יָהֵזָה, אָלוֹהַּ, אֱלֹהִים, אֵל, אֲדַנִּי, יָקִינוּ, שָׁדִי, קִלְיוֹן.</p> | <p>19. קָלַל, בָּרַךְ, אָרַר, אָלָה, (rarely), שׁוֹר, פָּר.</p> <p>20. לָגַל, חִיָּה, בָּקַר, בְּהֵמָה, אָלָה, שׁוֹר, פָּר.</p> <p>21. תָּם, צָדֵק, יִשָּׁר, חָסִיד, אָמֵן.</p> <p>22. נָאָם, מְלָה, רָבַר, בִּשְׂר, אָמַר, עָנָה, סָפַר, נָגַד, (cf. 11).</p> <p>23. קָנָה, קָחַל, קָבַץ, לָקַט, אָסַף, (rarely).</p> <p>24. אָרַר, צוּר, אָסַר, (last two rarely), קָשַׁר.</p> <p>25. מְסָלָה, יָרַף, אָרַח.</p> <p>26. פָּפִיר, אָרִי.</p> <p>27. יָסַף, אָרַף.</p> <p>28. חָטָא, נָבַח, אָשָׁם, אִשָּׁה, (cf. 8), קָרַבָן, עֵלָה, נָסַף, מִנְחָה, (cf. 8), תִּירוּמָה, תְּנוּפָה, שָׁלַם, שָׁחַט, קָטַר.</p> <p>29. חָמֹר, אָתוֹן.</p> <p>30. עָוֶן, מוֹצָא, בּוֹר, בָּאָר.</p> <p>31. שָׁקַר, מְרָמָה, פְּתָה, גִּבַּב, בָּגַד.</p> <p>32. שָׁמְלָה, בְּתַנֵּת, לְבוּשׁ, בָּגַד, שָׁק, (שְׁלָמָה).</p> <p>33. פָּרַד, מָנָה, חָלַק, בָּקַע, בָּדַל, פָּרַר.</p> <p>34. פָּחַד, יָרָא, חָתַת, חָרַד, בָּהַל, רָעַשׁ, רָיַג.</p> <p>35. יָצָא, חָלַף, דָּרַךְ, בָּרַח, בּוּא, עָבַר, סוּר, סָכַב, נִשְׁגַּח, נָסַע, נוּם, יָרַד, שׁוּב, רוּץ, עָלָה, רָגַל, (These verbs</p> |
|---|---|

¹ The term is here used with some latitude; the object being to associate together as many of the words used in *this Grammar*, having a *kindred meaning*, as possible. Nouns and adjectives as well as verbs, are taken, if necessary, as representing roots and, generally, but one representative of a root is used, unless it be as expressing a different shade of meaning.

of motion are put together for convenience.)

36. פָּלַם, חָרַף, בָּזַח, בּוּזַשׁ.
 37. שָׁלַל, טָרַף, בּוּזַן.
 38. נָעַר, יָלַד, בָּבַר, בָּחֹר.
 39. צָרַף, נָסַה, בָּחַר, בָּחַן.
 40. יָחַל, חָסָה, אָמַן (Hi.), בָּטַח (Qi.), תִּקְוָה.
 41. רָחַם, בָּטַן.
 42. שָׁכַל, יָדַע, חָכַם, בִּין.
 43. מָרוּם, הָר, גִּבְעָה, גִּבְהָה, בָּמָה.
 44. פָּעַל, יָצַר, חָרַשׁ, בָּרָא, בָּנָה, יָשָׂה.
 45. קָצַר, קָצָה, בָּצַר.
 46. שָׁפְלָה, עִמְקָה, נָחַל, גִּיא, בִּקְעָה.
 47. רִגַל (spy out; cf. 35), דָּרַשׁ, בָּקַשׁ.
 48. שָׁמוּעָה, מִלְאָךְ, בָּשַׂר (cf. 22).
 49. עוֹר, בָּשָׂר.
 50. בָּלָה, בְּתוּלָה, אָמָה, בֵּת, שִׁבְחָה, גִּזְרָה.
 51. נִשְׂא, רוּם, גָּאוֹן.
 52. בָּדָה, בָּפַר, גָּאֵל.
 53. אֲנִשֵּׁי מִלְחָמָה (חַל), גִּבּוֹר.
 54. יָכַל, חוּק, אָמַן, גָּבַר.
 55. קָאֵם, עָם, גּוֹי.
 56. שָׁבָה, שָׁאֲרִית, גּוֹלָה.
 57. שָׁמַח, רָנַן, רוּעַ, גִּיל.
 58. שָׁלַם (Qi.), בָּלָה (Qi.), גָּמַל (Qi.).
 59. נָדַח, יָרַשׁ, יָרַשׁ (Hi.).
 60. בָּטַר, יָרָה (rarely), גָּשַׁם.
 61. רָדַף, דָּבַק (cf. 14).
 62. מִצְוָה, חֹק, בְּרִית, דָּבַר, בְּקוּדִים, גְּדוּת, מִשְׁפָּט, מִשְׁמֵרֵת, תּוֹרָה.
 63. מִשְׁפָּחָה, יָרַע, הוֹר.
 64. עָנִי, אֲבִיוֹן, דָּל.
 65. רוּחַ, שָׂוָא, אָנַן (cf. 8), הִבֵּל, רִיקָם, הִנָּם.

66. יָרָה, נָמַר, בָּרַךְ, הָלַל (cf. 7), שִׁיר.
 67. רַב, הִמּוֹן.
 68. טָבַח, חָרַם, חָלַל, בָּלַע, חָרַג, שָׁחַט, קָטַל, מָחָה, (Hi.) מוֹת, בָּרַת (cf. 28), שָׁשַׂם, שָׁחַת, See 1.
 69. נָתַן, טָרַף, הִפְיָד, חָרַם, שָׁבַר, קָרַע, (cf. 33) פָּרַר, פָּרַץ, נָתַן.
 70. נָחַל, נָהַר, יָאוֹר, זָוַב (cf. 46).
 71. גָּבַר, גּוֹר, זוֹר (cf. 6).
 72. קָרָא, יָלַל, (צָעַק) זָעַק.
 73. פָּרַשׁ, הוֹיץ, יָרַע, יָרַח.
 74. נָטַע, יָרַע.
 75. שָׁפַף, רִוּק, נָסַף, יָצַן, יָרַק.
 76. תִּקְוָה, קָן, חָבַל (cf. 40).
 77. יָצָרָה, מִשְׁתָּה, מוֹעֵד, חָג.
 78. שָׁלַם, שָׁבַת, עוֹב, בָּלָה, חָדַל (cf. 58), תָּמַם.
 79. יָרָה, חָדַשׁ.
 80. יָחַל, חָלָה, בָּבַח, חוּלַל (cf. 40), יָנַע (cf. 14), צָר, עָמַל, יָנַע (cf. 8).
 81. קָוַר, חוּמָה.
 82. נָבֵא, חוּזָה.
 83. הָיָה, חָיָה.
 84. מִשָּׂא, חוּזוֹן (cf. 82), חָלוּם.
 85. שָׁנָה, חָדַשׁ, חָלַף.
 86. פָּשַׁט, חָלַץ.
 87. עִבְרָה, פָּעַם, חָרָה, אָף, חָמָה, קִזְף.
 88. רָחַם, נָחַם, טוֹב, חָסַד, חָנַן, חָמַל, See 2.
 89. שָׁדַד, עִשְׂק, חָמַם.
 90. קָבַשׁ, נָקָה, (Q., Ni.) טָהַר, See 21.
 91. יָלַד, טָף (cf. 38).
 92. בָּרַךְ, יָד.
 93. נָתַן, יָהַב.
 94. שָׁבַר, תִּירוּשׁ, יוֹן.
 95. יָרָה, יָסַר, יָבַח (Hi.), לָמַד, בָּקַד, עָנָה, נָחַם (Qi.).
 96. חוּלַל (הָרָה), יָלַד (cf. 80).

97. תְּהוֹמוֹת יָם.
 98. יַעַד, יָסֵד (Qi.).
 99. יָסֵד, יַעֲזֵץ (Ni.).
 100. תִּפְאֶרֶת, כְּבוֹד, הַמְּדָה, יָקָר.
 101. נִצָּר, נִצַּל, (פָּלַט) מָלַט, יִשְׁעוֹ.
 שָׁמַר, עָזַר.
 102. שָׂאָר, יָתַר.
 103. רָחֵץ, כְּבַס.
 104. סָמַךְ, בִּוּל.
 105. קוּם, עָמַד, (עָצַב) נָצַב, בִּזְיוֹן (Hi.).
 106. עָצוּם, עֵז, כֹּחַ. See 54.
 107. בָּה, בִּין.
 108. כָּפַר, מָמַן, כְּסָה (cf. 52),
 צָפַן, סָתַר, (cf. 6), סָבָה.
 109. סָפַר, חָרַשׁ, כְּתַב (cf. 44),
 (cf. 22).
 110. צָנַאֲר, יֶרְרַע, יָרוּעַ, כְּתַר.
 שָׁבַם.
 111. קָרַב, בְּלִיּוֹת, נָפַשׁ, לֵב.
 112. קָנָה, עָרַב, מְכַר, לֹוֶה.
 113. שָׁלַחַן, לֹוֶחַ.
 114. עָרַב, חָשַׁד, לַיְלָה.
 115. לָקַח, לָכַד. See 13.
 116. נָאֵץ, מָנַע, מָאָס, לֹוֶץ, מָאָן.
 See 36.
 117. מְצוּדָה, מְעוּז, מְגִדֵּל, מְבַצֵּר.
 מְצוּר.
 118. רָעָה, מִדְּבַר, מְגִרֵּשׁ.
 119. נָנַד, מוּיל.
 120. מִשְׁכֵּן, מְקֻדָּשׁ, (אֹהֶל) מוֹעֵד.
 121. פָּסַל, מִצְבֵּה, גִּלּוּלִים, מוֹבֵחַ.
 122. שִׁיר, מְזֻמֹּר. See 66.
 123. מוֹצֵא, קָדַם, מוֹרַח (with
 שָׁמַשׁ).
 124. קָנָה, שָׁבַט, מִטָּה.
 125. מִשְׁבֵּב, מִטָּה.
 126. פָּעַל, עֲבוּדָה, מְזַשָּׁה, מְקַלְכֵּה.
 127. קָפַץ, מְנַט.
 128. קָרָה, מָצָא.

129. הָמוֹן, מְקַנָּה (cf. 67), כְּבֹד
 (cf. 100).
 130. סוּר, מָרָה, מָרַד (cf. 35).
 131. מָלַךְ, מָשַׁל.
 132. פִּילָנֶשׁ, נֹנָה, נָאָף.
 133. רָאָה, צָפָה, (cf. 82), חָזָה, נָבַט.
 134. קָרַב, נָגַשׁ.
 135. שָׁקַט, נֹחַ.
 136. תָּקַה, נוּעַ, מוּט, נָדַד.
 137. חֲלַק, גּוֹרֵל, יֶאֱחָזֶה, נִחְלָה.
 See 33.
 138. שָׁלַח, נָטָה.
 139. עוּלָם, עָד, נָצַח.
 140. כָּפַר, (cf. 52), נִשָּׂא (cf. 51),
 סָלַח.
 141. עָצַר, סָנַר.
 142. צוּר, אָבֵן, סָלַע.
 143. עָזַן, עָיַב.
 144. שָׁרַת, עָבַד.
 145. קָהַל, עֲצָרָה, מוֹעֵד, עָדָה.
 146. צָאֵן, עָדָר (cf. 15).
 147. צָפּוּר, עוֹף.
 148. אָתַר, עָם.
 149. שָׁאֵל (Hithq.), חָנַן, פָּלַל.
 תִּפְלָה, תַּחֲנֹנֶה.
 150. צָמַח, פָּרַח, פָּרָה.
 151. פָּתַח, דָּלַת, (cf. 7), פָּתָה,
 שָׁעַר.
 152. חוּל, צָבָא (cf. 53).
 153. יָרְבָה, אֶצֶל, צָלַע.
 154. צָרַר, קָנָא (cf. 24).
 155. בָּטָן, קָרַב (cf. 111),
 יָתוּן.
 156. עִיר, קָרָה.
 157. שָׁכַב, רָבַץ.
 158. נִשָּׂא (cf. 51), רוּם (cf. 51,
 140). See 43.
 159. חוּץ, רָחַב.
 160. פָּרַשׁ, רָכַב.
 161. קָרוּב, אָח, רֵעַ.
 162. רָבָה, רָפָא.



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